



The Vanities of this World despised.



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102d

MEMOIRS OF THE LIFE

Of the late Pious and Learned

Mr. *John Reynolds.*

Chiefly extracted from his *Manuscripts.*

To which is ADDED, His

VIEW of DEATH:
Or the SOUL's Departure from the
WORLD.

A Philosophical SACRED
P O E M.

With a Copious Body of Explanatory
NOTES, And some Additional COM-
POSURES, Never before printed.

The Third Edition.

L O N D O N :

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MUSEVM
BRITAN
NICVM

3 Ni



T H E
Preface to the Reader.



H E Lives of those who have been shining Lights to the Age they lived in; Persons of eminent Piety and exalted Virtue, are deservedly esteemed and valued, and when well drawn up cannot but afford a great deal of useful and instructive Entertainment, and when full and accurate Accounts of them cannot be obtained, rather than have those Things that may be said of them entirely omitted, we are willing to accept of shorter and more imperfect Ones.

IT were to be wished that some Person of Abilities proportioned to such

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a Work, and intimately acquainted with the late Pious and Learned Mr. REYNOLDS, wou'd have favoured the World, with a Narrative of his Life. He was possessed of so many conspicuous and resplendant Vertues, lived a Life of such close and constant Communion with God, such generous and extensive Benevolence to Mankind, such strict Sobriety, Chastity and Temperance, such abstractedness from this World, and the Concerns and Pleasures of it; and in a Word, was so very Serious, Heavenly and Spiritual in the whole of his Conversation, that such a Narrative cou'd not fail of being highly Acceptable to good Men, and greatly beneficial to the World. But tho' no Person thus qualified has undertaken this Work, nor do I know of any that will, it is not thought proper entirely to drop it: Applications have been made upon this Head to a Person entirely unequal and disproportioned to such a Work, and possessed with a very strong Aversion to engage in so publick an Affair, and
who

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who has for these Reasons declined it for some time, and resisted Sollicitations thereto; but rather than nothing shou'd be said of one, who deserves to have so much said of him and his Amiable and Excellent Example shou'd not at all be presented to the Eyes of the World, He has at last been prevail'd upon to give as just and full a Representation of him as he can. In doing so, I have used as my Guide for the most part his own Manuscripts. They breath his Temper and Spirit, and much better describe him than I can pretend to do. I presume, that those, who love Seriousness and Piety, will not be angry with me for giving them such large Extracts out of them; I look upon them, (and I don't question but they will) as the most valuable Part of this Work, and indeed it was chiefly a Desire to make these publick that engaged me in this Affair.

MANY that were well acquainted with Mr. REYNOLDS, will perhaps wonder, that so many Things that they themselves knew concerning him, as

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well worthy to be related as any thing that is here given them, are omitted, and that in some Places there are such Gaps in this Account, Years being passed over with scarce any mention where he was, and what Work he was employed in. But if they'll please to consider, that the Person who sends this forth into the World, did not become intimately acquainted with him till some of the latter *Years* of his Life, that then also, he was much absent from him, and cou'd get him, when with him, (so great was his Modesty) to talk ^{ever} so little about the past Transactions of his Life, and that he has no Helps where such Omissions or Gaps are from any thing he has left behind him, I hope they will cease their Wonder, and excuse the Publisher. If any that had a longer personal Acquaintance with him wou'd give Information where he finds such Deficiencies, the Favour wou'd be thankfully acknowledged, and perhaps some time or other such Information might be made use of. Will the Reader please to accept in good Part
what

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what I can at present furnish him with, concerning this truly Great and Good Man, and pardon any Mistakes or Defects that he may meet with in this Account. I can truly say, it was a Desire to promote the Interests of real vital Religion in the World that induced me to publish it. If it has this Effect upon any, I shall rejoice therein, and gladly bear any Reproach and Censures that severe Criticks may cast upon me.

MAY the Great and Sovereign Ruler of the World, who touches and turneth the Hearts of Men as he pleaseth, and makes use of what Means and Instruments he thinketh fit to accomplish his own Great and Excellent Designs and Purposes, give his Blessing to this mean Attempt of one of the meanest of his Servants, and make these MEMOIRS of the Life of Mr. REYNOLDS, a Means of exciting many to a vigorous Imitation of that Piety, Zeal for God and Christ Jesus, tender Love and Compassion to precious Souls, and serious Concern and Endeavours to promote their everlast-

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ing Salvation, that were so Eminent
and Conspicuous in him! Such wou'd
be great Ornaments to their Profession,
Living Examples and Proofs of the
'Truth and Divinity of the Christian
Religion, and highly useful to Mankind,
May God encrease the Number of them!





MEMOIRS OF THE LIFE

Of the late Learned and Pious

Mr. John Reynolds.



R. JOHN REYNOLDS, was
Born *February 19. 1666-7. at
Wolverhampton, a large Market
Town in the County of Stafford.*
His Father was *Mr. John Rey-
nolds, who was for some Years
the publick Minister there, and
was ejected from thence in 1661,
and silenced by the Act of Uni-
formity in 1662. Dr. Calamy,*
giveth this Account of him in his *Continuation of the
Account*

*Account of the Ministers, Lecturers, &c. ejected and silenced after the Restoration **

“ HE was a Man of great Genius, eminent for his
 “ Skill in Divinity, Physick and Law, and other Parts
 “ of Knowledge. He was Liberal and Free in doing
 “ good in every Capacity to all Persons that came with-
 “ in his Reach. He was Solid, Quick and Judicious
 “ in handling controversial Matters, very ready in resolv-
 “ ing Doubts and Scruples of Conscience. Well read in
 “ the Fathers, Exact in Confuting Popish, and other
 “ Errors, Catholick, Moderate, and Peaceable in Prin-
 “ ciple, Pleasant and Facetious, and yet Grave and So-
 “ lid in Conversation. He was full in Prayer, admir-
 “ able in Preaching, and unwearied in acting for God,
 “ and doing Good as he had Opportunity, and that with
 “ his Gifts, and Parts, and Estate, (which was about
 “ 150*l.* *per Ann.*) besides what came from Noble and
 “ Rich Patients that made Use of him as a Physician.
 “ He was frugal to avoid waste of Time, or any thing
 “ else; Temperate in all Things; a great Master of his
 “ Passions of every sort, and regular tho’ free in his
 “ Discourse, and very exact in timeing his Affairs and
 “ Actions: In short, he was a singular Man.

“ WHEN Endeavours were set on Foot for a Com-
 “ prehension and Indulgence; he was written to for his
 “ Judgment, not only by Mr. Baxter, but also by sever-
 “ al Members of Parliament, and other greater Persons.
 “ He earnestly mov’d for a good and solid Basis of Li-
 “ berty tho’ in vain. He wrote, and printed an An-
 “ swer to Mr. Humphreys about *Reordination*, putting
 “ the Letters for his Name thus, R. J. He also pub-
 “ lish’d his *Latin Oration*, at the taking of his Degree
 “ of *M. D.* and dedicated it to *Edward Lord Ward*,
 “ tho’ otherwise he was averse to the being an Author.
 “ He left behind him some Manuscripts both in Phy-
 “ sick and Divinity. He did much Good in his pub-

* Dr. Calamy's *Continuation of the Account*. p. 769.

of Mr. REYNOLDS. II

lick Ministry, and much more in his Twenty Two
 “ Years Country Service, after he had left *Wolverhampton*.

OUR Mr. *John Reynolds* was the Eldest Child his Father had; was from his Infancy of a very weak and tender Constitution, incapable of bearing much Labour and Fatigue, and yet being possessed of good natural Parts, and applying to his Studies with all the Diligence his Strength wou'd allow, he made great, and early Proficiency in his Learning. His Father some time after his Ejection from *Wolverhampton*, went to reside at *Scourbridge*, there he plac'd his Son under the Care of the Master of the Free-School, who being a Man of moderate Principles, and of considerable Abilities for, and Industry in his Place, he treated him with Love and Respect, brought him on apace in his School-Learning, and fitted him for the University.

HE had very early and deep Impressions of Religion made upon his Mind. The prudent and pious Instructions of his excellent Parents were attended with the most happy Success. They took Care betimes to sow the Seeds and Principles of Vertue and Holiness in him, and they had the Pleasure of seeing them spring up and flourish abundantly in him, even while they liv'd. Their Instructions, Counsel, Example attain'd their most desirable Effects; Divine Grace set in with them, and influenc'd him to make an early Surrender and Dedication of himself to God, to be his, and to serve him. Religion took Possession of him as soon as he became in any Measure capable of it, it quite forestal'd, as I may say, Vice, so that he never gave in to those Youthful Vanities and Follies which most Children are addicted to. That Modesty which was so Predominant in him thro' the whole of his Life shew'd it self in his Childhood. His Acts of Devotion even then were perform'd as privately as might be, he had no Design by them to please Men, and gain their Commendations. 'Tis with a great deal of Thankfulness that he records the
Good-

Goodness of God that engag'd him betimes to keep up Communion and Correipondence with him, so that as long as he cou'd remember any thing, he cou'd remember what Holes and Corners his Soul delighted to seek God in. The Word of God soon enter'd his Heart, and prov'd a powerful, quickening, sanctifying, salutary Word, while he was very young God was pleas'd gently to touch his Heart by the Sermons of divers Ministers, as well as by those of his Father's, who after the Act of Uniformity took Place, preach'd in his own House, tho' as privately as might be, by Reason of the Perils of the Times. The other Ministers that he mentions as made use of by God, as Instruments for the good of his Soul, were Mr. *Willfley* of Old *Swinford*, to which *Stourbridge* Parishes, Mr. *Ambröse Sparry*, and Dr. *Simon Ford*. Having found and experienc'd the divine Efficacy of the Word of God, how humbling, how quickning, how joyful, how sweet and comfortable it was, he became fill'd with an exceeding Love to it, Oh how greatly did he value and esteem it! how much was he engaged in Reading, Meditating and Hearing it? This was always the Delight and Pleasure of his Soul. *The Law of God's Mouth was better to him than thousands of Gold and Silver, and it was sweeter to his Taste than Honey or the Honey-comb.* Very soon did he apply to the Study of the Scriptures; I find by his Papers that when young he had collected, and digested under proper Heads, for his own Use a great Part of them, and that with a Jugment superior to his Years. What wonder is it that one who so early engaged in the Work of Religion, made so very considerable a Progress in it, and became so eminent a Practitioner of it.

HE had of a Child an Ambition of being employ'd by God in the Gospel of his Son. To be a Minister of Jesus Christ was the highest Honour he aspir'd to. The great and transcendent Love of Christ to a lost and sinful World, had made such deep Impressions upon his Mind, that he thought he cou'd not be better employ'd, than

than in publishing it to others and in his stead, praying them to be reconcil'd to God. This he signified to his Father. He very much oppos'd it, and did what he thought proper to divert him from such Intentions and Designs, both upon the Account of his Sons bodily Infirmary and Weakness, not at all proportion'd, as he thought, to the Work and Labour of the Ministry, and upon the Account of the Darknes of the Times, Matters running then very high against the Nonconformists, those that wou'd preach the Gospel, being when discover'd, imprison'd and fin'd, to the great Damage, and sometimes Ruin, of themselves and Families, so that there was little Prospect of any having a free Exercise of their Ministry, who wou'd not entirely Conform to the Act of Uniformity. But all his Arguments and Persuasions cou'd not prevail upon him to lay aside such Thoughts and Purposes. How far Duty to his Father, if he had liv'd somewhat longer, wou'd have over ruled this his Inclination and Desire, he us'd to say, he cou'd not tell, but he was sure that nothing cou'd conquer it, nothing could Eradicate it.

MANY Years had the Dissenters lain under the most tyrannical Oppression; their Ministers were either altogether hinder'd from preaching the Gospel, or forc'd to do it in Holes and Corners, at unfit times, and in Inconvenient Places, and then with a great deal of Danger; Mr. Reynolds's Father seeing no Prospect of Things altering for the better, and that there was little Hopes of stately serving any Congregation in the Work of the Ministry, left the Country, and purchas'd a House in the Parish of St. Giles, London, to which there also belong'd a private Meeting-House, which was afterwards, (Dr. Sharp being Rector of St. Giles's.) purchas'd and turned into a Chappel of Ease to the Parish Church, and went there to reside in the Year 83, expecting that he might there Preach with less Danger and Trouble, and procure the most Advantages to his Family, by the practice of Physick; but in about half a years Time it pleas'd God
by

by a Pleuritick Fever to remove him from his Family. This was a most heavy Blow upon them: A Wife and five Children were deprived of a most useful, valuable, tender Head and Relation, and that when they stood most in need of him, and all the Designs and Projects he had formed for their Benefit rendered abortive. Thus the Great and Wise Governor of the World thought fit to Act, and who shall pretend to find Fault? Upon his Death, Mrs. *Reynolds* the disconsolate Widow, remov'd into the Country again, where she thro' Grief and Trouble brought herself into a Consumption, and quickly follow'd her beloved Husband. Thus was our Mr. *Reynolds* about the Age of 17 deprived of both his Parents, who had been such faithful and prudent Guides of his Youth, and left to take Care of four Brothers and Sisters much Younger than himself. He treated them all with the greatest Compassion and Care, was sincerely concerned for their Welfare and Happiness both Temporal and Spiritual, and Liberally and Cheerfully supply'd what was necessary to their Maintenance, and Education, and though his Father died Intestate, he readily parted with a Considerable share of his Estate to them, as much as he cou'd reasonable suppose he wou'd have given them had he left a Will. An Example, that's too rarely imitated by Elder Brothers, when they are thus left in Power!

BEING now at full Liberty by the Death of his Father to persue his Design of serving Christ in the Ministry of the Gospel, he devoted himself wholly thereto, being determin'd to have as little to do with the Affairs of this World as possible, and to avoid every thing that might any way prove an Impediment or Incumbrance to him therein; for this Reason was it, that he purposed not to enter into the Matrimonial State, as apprehending that the Cares and Troubles and Amusements of that state of Life might draw him off from, or disturb him in his beloved Work.

BEING therefore wholly set upon the Prosecution of his Design, and thinking at that Time, that the most probable

probable Appearance of Extensive Usefulness, was in a Submission to the Rules and Orders of the establish'd Church, his Intentions were to comply with them; accordingly he goes to *Oxford*, and enters himself a Scholar of *Pembroke-College*, under the Care of the very learned and pious Dr. *Hall*, Master thereof, and afterwards Bishop of *Bristol*.

He was four Years a Member of this College, and afterwards sojourn'd a Year in the City to enjoy the Benefit of the publick Libraries, and the Conversation of Learned Men, with which that Place always Abounds. He particularly contracted a very intimate Acquaintance with the famous Mr. *Thomas Gilbert*, who was as Dr. *Calamy* writes an ancient Divine*, an excellent Scholar of extraordinary Acuteness and Conciseness of Style, &c. to Mr. *Reynolds*, was this Gentleman very Communicative, and he imbib'd many of his Notions in Metaphysics, and Divinity.

THE Years of his stay at *Oxford* he spent well, in holy Converse with God and diligent Application to his Studies; by means whereof, and the great Helps he there enjoy'd, he made much Progress in Divine and Humane Literature. His Ambition was to be a Workman that needed not to be ashamed, when He shou'd set out upon publick Service, to do some Honour to the Christian Ministry, and be useful to Souls, this excited him to use the utmost Diligence to lay up a Fund of Knowledge sufficient for the attaining these Ends. These things he chiefly aim'd at in his Studies, to the Glory of God, and the Good of Mankind, were they all devoted. When he first came thither, he drew up and sign'd a Solemn Covenant with God; that so he might be better able as he himself intimates to withstand and resist Temptations, and might have this to Answer to all Sollicitations, that might be us'd by the World, the Flesh, and the

* Dr. *Calamy's Continuation*, &c. p. 109.

Devil, to draw him from God and his Duty, that he was pre-engaged, that he had already chosen his Master, lifted himself into his Service, and wou'd not upon any Considerations think of deserting it. Divines have much recommended this Practice, and surely when 'tis done with that Seriousness, Sincerity and Solemnity, that such a Sacred Transaction requires, it cannot but be an admirable Means of maintaining holy Resolutions, and of keeping the Soul faithful to God, and Stedfast in his Service. Mr. *Reynolds* found it to be so, and for the same Reason frequently renewed this his Covenant, as we shall see in the Sequel.

*The Covenant that he drew up and sign'd
is as follows.*

*Dear Lord! Holy and True! Holy, Holy, Holy, Lord
God Almighty!*

" I AM thine by Creation, for in thee do I live,
" I move, and have my Being, thou form'dst me in
" the Womb, and by thy Power was I conceiv'd, by
" thee am I fearfully and wonderfully Made, Marvel-
" ous are thy Works, and that my Soul knows right
" well. Thou breath'dst the Breath of Life into me,
" and gavest me a rational Soul that I might know and
" understand thee; that I might enjoy thee more
" than the Irrational Creatures can do. Thou hast en-
" dow'd my Soul with many excellent Faculties,
" whereby I may serve thee, and love thee, study and
" contemplate thy Holy self, and all thy wonderful
" Works, and at last enjoy thee more perfectly to all
" Eternity.

" I am thine O gracious Father, by Preservation;
" never, surely never was a Soul more endebted to God
" for his fatherly Protection and Providence, than I
" am. From how many Dangers has the Lord preserv-
" ed me? I have been in perils by Water, and in perils
" by

“ by Land, yet from all has the Lord delivered me; so
 “ that with the holy Psalmist, I may cry out, *Thou hast*
 “ *deliver’d my Soul from Death, mine Eyes from Tears,*
 “ *and my Feet from falling.* O Lord, what am I that
 “ thou art mindful of me, and that thou so regardest
 “ me! Bless the Lord, O my Soul, and all that is with-
 “ in me, praise his holy Name. Gracious Lord, by
 “ all Endearments, by all thy Mercies, by all thy ex-
 “ ceeding loving Kindnesses to me, vile Worm, I am
 “ obliged, I am engaged to be and to acknowledge my
 “ self thine, for ever thine. O let me not be my own,
 “ I desire not to be Master of my self, let me not live
 “ any longer than I may be thy Servant. As the Hart
 “ panteth after the Water-Brooks, so panteth my Soul
 “ after thee, O God.

“ O G o d, Thou art my God, early will I seek thee,
 “ my Soul thirsteth for thee, my Flesh longeth for thee
 “ as in a dry and thirsty Land where no Water is. My
 “ Soul wait thou only upon God, for my Expectation is
 “ from him. He only is my Rock and my Salvation,
 “ he is my Defence, I shall not be moved; my Mouth
 “ shall shew forth thy Righteousness, and thy Salvation
 “ all the Day; for it is good for me to draw near to
 “ God.

“ S E E I N G, Dear Father, I am all over thine, and
 “ with all my Heart and Soul desire to continue so for
 “ ever. Oh let me presume to renew my Covenant to
 “ enter my self into a new League with thy sacred Ma-
 “ jesty; therefore I resolve, and in thy holy Presence do
 “ Dedicate my self, and all my services to thy holy
 “ Majesty, and to thy Honour and Glory; and do de-
 “ sire to abandon all the World to resist and overcome,
 “ through thy Grace and Spirit assisting me, all the
 “ Incitements and Inchantments of my own Flesh, all
 “ the Suggestions and Temptations of the Devil, and to
 “ count all that this vain World can afford, but Dung
 “ and Dross in Comparison of thee, and thy Christ.

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“ IN thy Presence, O Almighty Father, I promise
 “ to renounce the Devil, and all his Works, the vain
 “ Pomp and Glory of this World, with all covetous
 “ Desires of the same, and the Desires of the Flesh, so
 “ that I will not be led by them.

“ IN thy Presence, Omniscient Lord, I resolve obe-
 “ diently to keep thy holy Will and Commands, and
 “ to walk in the same all the Days of my Life, thro’
 “ thy Grace strengthening me.

“ IN thy Presence, Almighty, Everlasting God, I
 “ resolve by thy powerful Assistance, not to be ashamed
 “ to confess the Faith of my Lord and Saviour Jesus
 “ Christ crucified, and manfully to fight under his
 “ Banner against Sin, the World, and the Devil, and
 “ to continue his faithful Soldier and Servant to my
 “ Lives End.

“ BY this Covenant I presume, most Gracious So-
 “ vereign, to Consecrate my self, and all mine to thy
 “ Praise and Glory, desiring thee of thine Infinite Mer-
 “ cy to Pardon, and to Accept of me, in and through
 “ thy worthy Son my Lord and Saviour Christ Jesus.

“ AND therefore in thy All-seeing Presence, I take
 “ upon me with all Humility and Devotion of Soul,
 “ to ratify this Covenant, by subscribing my Name.

JOHN REYNOLDS.

Feb. 16. 1695-6.

HE set himself seriously to review his Covenant with
 God, did then solemnly renew it; In his Reflections
 upon this solemn Transaction, he takes Notice, with
 Thankfulness to God of several Passages of his Life
 already mention’d, and of several others that attended
 him in the Years between the time of making this
 Covenant and his Renewal of it, these will serve to car-
 ry

ry on the Thread of this History, and therefore I shall relate them as I find them pen'd by himself.

“ BLESSED Lord! though now 'tis ten or eleven
 “ Years since in *Oxford* a Place of Temptation, the
 “ foregoing Covenant was solemnly enter'd into, in thy
 “ Presence, under thy view, thy self being Witness; and
 “ though in all these ten Years, what through Sin and
 “ Miserable and inexorable forgetfulness (Oh how is
 “ my Love, and Faith, and Joy, decay'd since
 “ the Day of mine espousals unto thee!) and what thro'
 “ frequent and long Absence, from this subscribed
 “ Covenant, I don't remember that in all these Years
 “ this Covenant has been review'd or read over, yet
 “ still, Dearest Lord, my Heart, as far as I can know
 “ it, stands to it, loves it, and loves thee for bringing
 “ me into it; Blessed be the Grace of my dear Lord,
 “ that thus drew me, won me, conquered me, and made
 “ me seek his Face, and resign my self to him! Blessed
 “ be the Father that drew me to his Son! Blessed
 “ be the Son of God, that came to lead me to the Fa-
 “ ther, and has guided me to him! Blessed be the Holy
 “ Spirit of Grace that gives access to both, that has ta-
 “ ken of the things of my Lord Jesus, and has reveal'd
 “ them unto me! Dear Lord, let me still be thy own!
 “ let me be ever thine!

“ SINCE the time of that Holy Transaction of Love
 “ between thee and my Soul, how large, how numer-
 “ ous, how seasonable have thy Compassions and Care
 “ been to me? how mindful hast thou been of me?
 “ as mindful, and tender, and loving as if I had been
 “ thy Darling, or as if thou hadst none other to Care
 “ for. I am not able to recount thy Mercies, the
 “ sum of them, the vastness of them are beyond
 “ my counting or my just value! Oh how long hast
 “ thou been Feeding, Clothing, Attending me with
 “ forfeited, a thousand Times forfeited, Mercies.

“ OH never let me forget thy Kindness to me
 “ whilst I sojourn'd in *Oxford*! I was kept by thy

" Power amidst many Temptations I was there exposed
 " to, and that variety of pleasing Objects to the Flesh
 " that might have enticed my Heart from thee, and
 " made me forget my God, my Redeemer, my Soul,
 " my Salvation; Eternal Thanks and Praise to him that
 " kept me, that kindly drew my Heart after him,
 " that made me Love him, seek him, and long after
 " him, the more I saw others condemn and scorn him!
 " Not that I wou'd forget thy Mercies to me of
 " old, many Years before I went to the University, Nay,
 " ever since I can remember any thing, I can remem-
 " ber what Holes and Corners my Soul lov'd to seek
 " thee in. Whilst a School-Boy thou wast pleased
 " gently to touch my Heart under the Labours of di-
 " vers Ministers. Mr. *Ambrose Parry's* Ministry was
 " sweet to my Soul's Taste. Mr. *Willsby* of *Old-*
 " *Swinford*, touch'd me, mov'd me at his Pleasure.
 " Oh how many Times, and how sweetly did the Ho-
 " ly Spirit concur with his heavenly Doctrine? For ever
 " blessed be my God that gave me so many humbling,
 " quickning, joyful Hours, under his happy Minis-
 " trations! Dr. *Simon Fords* Discourses at his first com-
 " ing to *Old-Swinford*, were profitable to my Heart.
 " Blessed be my God for all the Means, and Instru-
 " ments he us'd for my Advantage! How enlivening,
 " awakening, rousing were my pious Father's Sermons
 " to me? Oh how shall I love thee, how shall I bless
 " thee, dear God, for the Instruction, Counsel, Ex-
 " ample of my now happy Parents? Lord I may well
 " claim thee for my own, my Lord and my Master, I
 " am the Son of thy Handmaid, the Son of thy de-
 " voted Servant in the Ministry, so that I was Born
 " in thy House among thy menial Servants, am there-
 " fore by Birth thy Own, a Member of thy Family,
 " descended from those that were in Covenant with thee,
 " Lord lose not thy Right, let nothing take me out
 " of thy Hands!

" SURELY

“ SURELY thou wast willing to shew that I had
 “ not receiv'd thy Grace in vain, that I had not alto-
 “ gether sate under such Ministry, and Education in
 “ vain, by thy causing some blessed Fruits of it to
 “ appear in my Walk with thee in *Oxford*! Oh how
 “ did my Soul then seem to run out after thee more
 “ than ever! Oh my happy Wrettlings of Spirit, till
 “ I had solemnly and by Subscription recogniz'd thy
 “ Right, and avow'd my self for thine, till I had
 “ vow'd that I wou'd serve thee, and love, and fol-
 “ low thee, let others do what they wou'd! Oh how
 “ sweet was thy Word then unto my Taste! How sweet
 “ was Prayer and Meditation upon things Divine?
 “ How oft did I seek thee in the Fields? and on
 “ thine own Days found thee in the Meads and by the
 “ Water side? How many Evenings did I sweetly
 “ Converse with thee in Meditations on thy Glory,
 “ on the Advancement, Death and Undertakings of my
 “ Lord and Saviour? Oh how precious was the Name
 “ of Jesus Christ unto my Soul! How willing to leave
 “ the World and die that I might come to Christ and
 “ his holy Ones?

“ BUT alas how has Grace decay'd since that time, but
 “ the Remembrance of those Days is refreshing. Blessed
 “ be God that guarded me, watched over me, preserv-
 “ ed me there, where so many are entic'd, ensnar'd,
 “ and drawn from thee! And ever since thy Favour
 “ has compassed me as a Shield, thy loving Kindness
 “ has measur'd out my Days.

“ THY Mercies to me all the Time of my Abode
 “ in *Northamptonshire*, I wou'd not forget; healthful,
 “ comfortable Days didst thou entrust me with, and
 “ a good Leisure impartially to study divine Truth,
 “ in a Country altogether unknown to me, till my
 “ coming there to reside; there God gave me Leisure,
 “ and Friends as many as I wanted; good Mr. *Pierce*
 “ was tender of me, and dear to me! How many Mer-
 “ cies did I there receive, among which one claims a

" special Reinembrance, that riding a whole * Day in
 " Rain, and being Wet to the skin through my Clothes,
 " I yet took no Cold, nor was any Ways hurt, that I
 " know of, in my Health thereby, blessed be my God!
 " THOU gavest me, much Mercy at *Worcester* ;
 " there I enjoy'd thine Ordinances with Comfort, and
 " there, I had Health and Leisure to study thee, and
 " things leading to the Ministration of the Gospel
 " of thy Dear Son. And there thy merciful Provi-
 " dence brought to some Issue, a Design implanted
 " in my Breast, I trust, by thy Spirit, which cou'd
 " not be conquer'd (tho' it might have been over-rul'd,
 " if he had liv'd, by my Father's dissent) *viz.* Of be-
 " ing employ'd by thee, and for thee in the Gospel of
 " thy own Son.

" THERE was I first employ'd, and that much
 " sooner than I intend'd, being drawn into the Pulpit by
 " compulsive Importunity ; but God greatly and unex-
 " pectedly strengthened me that first Time, and chas'd
 " away those panic Fears and Distress, that the whole
 " foregoing Week, and the beginning of that Day had
 " seiz'd me. In my first Discourses I design'd to call
 " Professors of the Gospel from their Impurities, Sor-
 " didness, and Unholiness, by minding them of their
 " professed Relation unto their holy anointed Lord, and
 " also to encourage my self in my Work by meditat-
 " ing on the anointed Church's anointed Head, from
 " Acts xi. 26. *The Disciples were called Christians first*
 " *in Antioch*, Disciples are Christians, are *Uncti*, an-
 " ointed Ones, and they are related to him who is the
 " Christ, the anointed of the Father, and thereby oblig'd
 " to a Conformity to him.

" THENCE-forward, thy Providence employ'd me
 " up and down the Country, and thy Word was seem-
 " ingly entertain'd, and receiv'd from me. At last thou

* Sept. 8. 1693.

" broughtest

“ broughtest me down to *Bristol* to supply dear Brother
 “ *Nobles* Place, while he consulted, and employ’d Phy-
 “ sicians, where thy Love and Goodness attended me,
 “ gave me Acceptation, but what success thou knowest.
 “ At the End of about six Months I return’d into *Wor-*
 “ *cestershire*, but was not long after laid under thy cor-
 “ recting Hand, in Soreness and Pains at my Breast, and
 “ Disability to speak, but thy Goodness provided me
 “ a Compassionate Lady, that treated me with all the
 “ Compassions of one, whose Heart thou hadst opened.

SOMETIME after, he was strongly solicited to
 return to *Bristol* again, not to the charge of any Con-
 gregation, but to assist as I suppose Mr. *Noble*, and to
 undertake the Education of Youth design’d for the Mi-
 nistry; A Work he was admirably well qualified for,
 having by hard Study laid up a great stock of Know-
 ledge, and having a very easy, familiar, and clear Me-
 thod of conveying his Sentiments to others. This Work
 he continued about three Years, under much Weakness,
 and Indisposition of Body, which at last constrain’d him
 to throw it up.

Concerning this Affair he writes thus: “ BEING
 “ call’d down to *Bristol* again, and importun’d to under-
 “ take some other Service for thee, even Instruction of
 “ Youth for thy Work; here I came, and undertook
 “ (but do thou Pardon my Folly therein) such Service.
 “ One Passage of thy Providence, I must not forget,
 “ since perhaps the Design of it is yet to be learn’d. A
 “ little before my setting out for *Bristol*, or it may be
 “ reckon’d the Day I set out on my Journey, since I
 “ had then taken Leave of those Relations with whom
 “ my chief Residence is, when I am in that Country,
 “ and did not Design to see them any more before my
 “ Arrival at *Bristol*; but before I was far from their
 “ House, my Horse threw me, yet having no Injury by
 “ the fall, I mounted again, was thrown again, and ta-
 “ ken up for dead and carried back to my Relations
 “ House; yet in short time I recover’d of my Fall,
 “ and

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“ and was as Well as before. How shall I Praise, and
 “ Love thee for this Deliverance ! Bless the Lord, Oh
 “ my Soul, and forget not all his Benefits, who crowns
 “ thy Life with Love *.

WHAT follows was written by him, July 16. 1696,
 and was occasion'd by the Goodness of God to him in a
 Journey that he took during this Time of his Stay in
Bristol. He had such a constant Eye to the Providence of
 God in all that attended him, such a Sense of his De-
 pendance upon him ; that he cou'd hardly help record-
 ing those Things as signal Mercies, and expressing the
 Gratitude of his Soul to God for them, which others
 are too apt to pass over without any due Regard to
 them, or any particular Thanks to their great Bene-
 factor for them.

“ No w blessed Lord, what fresh Mercies hast thou
 “ enrich'd me withal ? after two Months Absence thou
 “ hast peacefully return'd me to *Bristol*. In many Haz-
 “ ards hast thou guarded me ; in many Infirmities hast
 “ thou supported me, a poor weakned Body hast thou
 “ sustain'd and enabled to endure such a fatiguing Jour-
 “ ney ; tho' one Illness or other seiz'd me in every Place
 “ I have been at in the Country, yet thy Indul-
 “ gence, and Care has not forsaken me ; thou hast re-
 “ lieved me ; thou hast open'd others Hearts in Love
 “ and Kindness to me ; hast provided me Friends where-
 “ ever I came ; hast brought me hither in Peace ; blef-
 “ sed be God for ever ! how constant is thy Love and
 “ Friendship ! how uninterrupted thy Care and Regard
 “ for a poor vile sinful Worm ! Oh let me be ever
 “ thine ! Oh, that my coming here may be for some
 “ valuable End ! for some service to thy Name and Ser-
 “ vants ! Let me not always be useless in the World,

* Since that fall, says he, what Cause hast thou given
 me to cry out, Eheu ! quam tenui pendent mortabuli filo !
 1697.

“burdensome to my self and others! Let thy Work be
 “pleasant to me, and employ me for thy self! Oh that
 “to me to live may be Christ! The Work and Service,
 “and Interest of my Lord and Master Jesus Christ!

THUS meanly and humbly did this great and good Man think of himself; thus concern'd was he to do good in the World, and to promote the Interest of his great Lord and Master. His very heart was in his Work, he was all Zeal for the honour of Christ Jesus, and the good and welfare of precious and immortal Souls. Nothing did so much Grieve him, as Apprehensions that his Labours were in vain, and that his Zealous and Sincere Endeavours for the Advancement of the Kingdom of Christ in the World, and the Converting of Souls to his Subjection and Obedience were not attended with desir'd Success.

AFTER he had resided about three Years in *Bristol*, constant Indispositions constrain'd him to give over the Work he was engag'd in there, and retire from thence into *Staffordshire*, that he might Recover some better degree of Health, and engage with renew'd Vigor in his beloved Work. While he was in this Retirement, hearing that * Mr. Warren, Mr. Hand and Mr. Bennet, did design to apply themselves to some aged Ministers in that Country for Ordination, he joined himself to them, and was Ordained with them in *Oldbury Chappel*, on the 30th of May, 1699. in the 33d. Year of his Life. His concern not to engage too hastily in an Office that he look'd upon to be of the greatest Weight and Importance, and his desire to be well furnish'd for the discharge of the Duties of it, were the Reasons why he delay'd it so long.

* These Four Gentlemen ordained together are now dead but Mr. Warren, who is still worthily serving the Church of Christ in Coventry, and, I hope greatly promoting the Interests of true Religion there; may be long be continued in his Post of Usefulness!

BUT

BUT of all this, his removal from *Bristol*, his Ordination, his Confession, &c. and his Reflections upon that solemn Transaction afterwards, I shall give an Account in his own Words, which breath a most uncommon Strain of serious Piety and Devotion.

“ Now having resided, says he, at *Bristol* about
 “ three Years, I am again return’d into *Staffordshire*.
 “ At *Bristol* I have serv’d a little, sinn’d much, my In-
 “ dispositions allow’d me to Preach ordinarily but once
 “ a Sabbath, yet on the Week, I in some Measure
 “ instructed a few Youths in the Ordinary Parts of
 “ Academical Literature; blessed be the Lord that assist-
 “ ed me oft, yea in all beyond Expectation; I wou’d
 “ yet hope, after much Fear and Discouragement,
 “ that all the Admonitions, Charges, Encouragements
 “ given them in relation to their Souls, and Reconcilia-
 “ tion with God, and Susception of the Work of Christ,
 “ will not be lost. I have sinn’d much; Oh how oft,
 “ how sadly has unbelief work’d and heav’d in my Soul?
 “ how ready have I been to throw off the Work of the
 “ Lord Jesus? how sadly yeilded to disquieting Thoughts
 “ and Perturbations? The Church in which I serv’d
 “ kindly invited me to nearer Relation to them; but I
 “ discerning my own mental Disabilities for that Work,
 “ and being at that Time pain’d and infirm in Body,
 “ convinc’d also that their Pastor wanted further Assist-
 “ ance than I did or cou’d give him, was willing to re-
 “ sign my Room to a more able Competent Person, ac-
 “ cordingly I left them in *Aug.* 1698. The ensuing
 “ Winter was a weakning Season. In *February* I was
 “ brought very low; but upon the Remedies I then
 “ us’d was restor’d to more Vigour than as far as I re-
 “ member, I had enjoy’d for four Years before, blessed
 “ be the Lord of Life that says to those near the Grave,
 “ return again ye Children of Men! Being about that
 “ time acquainted with the Intentions of some, that
 “ were designing to apply themselves to the aged Mini-
 “ sters in the Country for Ordination, I, upon demur
 “ and

“ and deliberation join'd my self to their Number, the
 “ Candidates were four. The aged Ministers concern'd
 “ in our Ordination were five. Upon Examination and
 “ Tryal Satisfactory to them, they ordain'd us in
 “ Oldbury-Chappel on Tuesday the 30th of May 1699.
 “ I hope I had the Prayers of many faithful Ones be-
 “ sides the Ministers that Day: Old Mr. Oasland be-
 “ gan with Prayer and Preaching, the Solemnity of the
 “ Day. On that I may still remember his Charge,
 “ from 1 Tim. iv. 16. Then we having made Confes-
 “ sion of our Faith, and engaged our selves to continue
 “ Faithful (by his Grace) to our Lord and his Service,
 “ were successively call'd forth and ordain'd; Mr. Oas-
 “ land vocally pray'd over me, the other Ministers
 “ laying on Hands in Concurrence with him, Mr. Tur-
 “ ton, to pray'd over Mr. Warren, Mr. Mansfield over
 “ Mr. Hand, Mr. Bladen over Mr. Bennet, then Mr.
 “ Baldwin recommended us to the Grace of God;
 “ and Mr. Bladen taught us the Honour and Office of
 “ Embassadors of Christ, from 2 Cor. v. 20 *.

* These five aged Ministers were of those that were Cast
 out of their Livings by the Act of Uniformity, in the
 Year 1662. This Body of Men were look'd upon by younger
 Ministers as their Fathers, and deservedly treated by them
 with a great deal of Veneration and Respect, as Men which
 had greatly suffer'd in that, which they esteem'd the Cause
 of Christ, and made a most glorious Stand in Defence of
 their Christian Liberty, in Opposition to the Inventions and
 Impositions of Men in Religion. Few Ordinations past
 whilst any of them liv'd, and were capable of publick
 Service, but their Company and Assistance was procur'd
 if possible. Mr. Reynolds thought it no small honour to
 him, that he had the Concurrence of so many of them in
 his Ordination; and their Memory is and will be precious
 to all true Lovers of Liberty. Had it not been for them
 we might now perhaps have been Groaning under a Yoke
 of Spiritual Tyranny: A Yoke which all Protestants
 shou'd always Account too heavy to be born. “ The

“ The Lord remember for good, those Fathers and
 “ Brethren, that so readily concur’d with my Request
 “ in Fasting and Praying on our behalf the Day before,
 “ the Lord hear their Prayers and enrich their Souls !
 “ My Confession of Faith was (as I remember, having
 “ not tyed my self to what I had penn’d) to this purport,

His Confession of FAITH.

“ **W**HILE I present my self here Fathers and Bre-
 “ thren in Christ, to be instal’d in the great Office
 “ of serving God in the Gospel of his Son, it may be sup-
 “ posed that I believe the principal Truths relating to
 “ the Nature, Founder, Use and Ends of this Office,
 “ which Truths themselves will lead me through the
 “ chief Heads of Christian Doctrine.

823 “ I believe therefore, (the Lord Pardon and Heal
 “ my Unbelief ! but in some Measure I believe), That
 “ there is one Eternal Glorious God, of infinite Wis-
 “ dom, Power, and Love, who according to the Reve-
 “ lation he has given of himself is to be distinguish’d
 “ into three Relative Persons, Father, Son, and Holy
 “ Ghost ; whose Sovereign holy Will is Sovereign Cause
 “ and Rule, and End of all Things. That this glorious
 “ God has according to the Counsel of his own Will,
 “ created all Things out of nothing, particularly the
 “ Worlds of Angels and Men, that he Rules, and dis-
 “ poses all Things in both Worlds in low Subordina-
 “ tion to his own Purposes and Subserviency to his own
 “ Glory.

“ I believe that he made the Angels Holy. Happy
 “ Spirits, that some of them are fallen by Sin
 “ from their Happiness and Heaven, and are in the
 “ just Judgment of God given up to Obstinacy and Re-
 “ bellion, and reserv’d in Chains of Darkness unto the
 “ Judgment of the great Day, that the rest are con-
 “ firm’d in Holiness and Glory for ever.

“ I be-

“ I believe that God made Man, the Inhabitant of
 “ this World, Wise, Holy and Pure, that he gave him
 “ a Law suitable to his Nature and Condition, in Obe-
 “ dience to which he wou’d be everlastingly happy; in
 “ Disobedience to which he wou’d ruin himself and all
 “ his Posterity.

“ I believe that the Head of our Nature broke the
 “ righteous Covenant of God; forsook his Innocence
 “ and God, and Happiness, and thereby involv’d him-
 “ self and all his natural Issue in Guilt, in Corruption
 “ of Nature, and Obnoxiousness to eternal Misery. But
 “ I believe (Oh that I might believe more firmly, more
 “ constantly !) that God has had abundant Compassion
 “ on Mankind; particularly has of his Rich and Free
 “ good Pleasure, given some unto his own Son to be
 “ redeemed, justified, sanctified, and everlastingly sav’d
 “ by him, who are accordingly accepted by him at the
 “ Father’s Hands. That this eternal Son of God, in
 “ pursuance of his Counsel and Covenant, did in fulness
 “ of Time assume our Nature, as it is essentially con-
 “ stituted of a humane, organiz’d Body and rational
 “ Soul; that in this assum’d Nature, he was Born of
 “ the Virgin *Mary*, without the least Tincture of Orig-
 “ inal, Moral, Defilement, that in this Nature he obey’d
 “ and suffer’d the Will of God, by a voluntary Death
 “ made Satisfaction to vindictive Justice for our Sins,
 “ and having given such Satisfaction, was rais’d from the
 “ Dead by the Power of the Father for our Justifica-
 “ tion and Glory.

“ I believe, that being rais’d from the Dead, and having
 “ convers’d with his Disciples for the space of Forty
 “ Days, having instructed his Apostles in the Admini-
 “ stration of his Kingdom. He in their view, ascend-
 “ ed up into Heaven, sits at the Right Hand of the
 “ Father, lives and reigns the glorified High Priest,
 “ Prophet, and King of the Church, pleads his Peoples
 “ Cause, and Administers all Things in pursuit of their
 “ Salvation and Happiness.

“ I believe that this great Mediator has had in all
 “ Ages of the World, some whom he has renew'd by
 “ his Grace, reconcil'd unto the Father, and conducted
 “ to Glory.

“ I believe that all, that ever were, or shall be sav'd,
 “ were or shall be justified, and absolved upon the Ac-
 “ count of his imputed meritorious Sufferings and Death;
 “ were or shall be sanctified by the powerful Grace of
 “ his Almighty Spirit, whom he sends as Distributer
 “ and Applicator of his purchased Redemption.

“ I believe that this glorified Head of the Church has
 “ instituted sacred Societies that are to bear up his Name
 “ and Glory in the World, and are to be fed and nour-
 “ ish'd by his Word and Ministry and Ordinances unto
 “ eternal Life.

“ I believe that the Scriptures are the Word of God,
 “ pen'd by holy Men whom his Spirit inspir'd; and
 “ contain the Covenants of God with Man; particular-
 “ ly the Covenant of Grace, and the last Will and Tes-
 “ tament of our Lord Jesus, ratify'd with his own Blood;
 “ that they contain a perfect Rule of Faith and Practice
 “ of Hope and Fear, of Duty and Sin, and are the
 “ Rule by which we must be judg'd at the great Day,
 “ and are therefore by those in this Office to be pro-
 “ claim'd, open'd and apply'd unto the sinful World.

“ I believe that the Lord Jesus has instituted an Or-
 “ der of sacred Officers (into whose number I am hum-
 “ bly Ambitious of being admitted) commission'd by
 “ him to convert the World, gather Churches, guide
 “ them in his Name and Fear, and build them up in
 “ Faith, Holiness, and Joy, till they come to a perfect
 “ Man, to the Measure of the Stature of the Fulness
 “ of Christ.

“ I believe that our Lord Jesus has ordain'd in wise
 “ Condescension to our frailty, two visible Seals of his
 “ new Covenant, Pledges of his Love and Fidelity to
 “ us; Restipulations of our Loyalty and Obedience to
 “ him; that these are Baptism and the Lord's Supper.

“ I N

“ IN Baptism, I believe, that believers and their Seed,
 “ are by the Application of Water to be consecrated
 “ unto the Grace, Love, and Service of each Person in
 “ the eternal Godhead; Father, Son and Holy Spirit.

“ I believe, that in the Lord's Supper, sacred Socie-
 “ ties are oblig'd by eating Bread and drinking Wine
 “ with thankful Love, and joyful Praise to represent and
 “ remember the deep Sufferings, and bloody Death of
 “ their crucified Lord, and their own Redemption there-
 “ by; that this Appointment is oft to be celebrated and
 “ conscientiously observ'd in the Churches till our Lord
 “ comes back. For I believe (Oh that I might believe
 “ more vividly !) that the ascended Redeemer means to
 “ come again to wind up and finish his Mediatorial-Mili-
 “ tary Service on Earth; come to demonstrate that he
 “ is the promised Seed, will break the Serpents Head;
 “ that (tho' unclothed Souls are upon their Dissolution
 “ from the Body judg'd by him; unholy Souls being im-
 “ mediately doom'd to eternal Darknes and Confusion;
 “ holy persevering Spirits being admitted, yea sent for
 “ to his Presence and Glory) yet he will come to open
 “ the Graves and conquer Death, and raise the Dead,
 “ and bring them with the living before his dreadful Tri-
 “ bunal, where they shall be impartially judg'd accord-
 “ ing to their Works. That he will doom wicked An-
 “ gels, and unholy Men to everlasting Confusion and
 “ Tortures; will openly acknowledge his faithful Chosen;
 “ Crown them with his own hand, take them back a-
 “ long with him to Heaven, present them before the
 “ Presence of his Father's Glory with exceeding Joy.
 “ In hopes and assurance of which joyful Day, we must
 “ with longing Desires cry out, Come Lord Jesus, come
 “ quickly !

“ Now dearest Lord, I am thy own; by self Dedi-
 “ cation, thine, by several Resignations, thine; I have
 “ been by holy Parents in Baptism devoted to thee; so
 “ that I am thine.

“ (1.) As born in thy Family, descended from thy
 “ Servants, whose Ears thou had’st bored; I am the
 “ Son of thine Embassador, the Son of thy Handmaid,
 “ thy menial Servants.

“ (2.) As by them presented unto thee in thine Ap-
 “ pointment, seal’d for thine by the Application of Wa-
 “ ter. I am moreover thine by the foregoing Covenant
 “ which in Youth I made and subscrib’d, that I might
 “ put my self out of my own Power, and might have
 “ wherewith to answer Temptations from the Devil, the
 “ World, and the Flesh; for then I could say, I was
 “ pre-engag’d, and was under Bond to another Master;
 “ but alas my Answer I have too oft forgot, and my
 “ usurping Sollicitors have too oft prevail’d.

“ But dearest pardoning Lord, I still stand to that
 “ Covenant; and now have renew’d, multiply’d my
 “ Vows and Engagements unto thee, have devoted my
 “ self to the service of thy Sanctuary (let me see thy
 “ Power and Glory there!) and to the Gospel of thy
 “ Son (let me feel the Power of it upon my Heart!)
 “ I have sworn to be thine, to perſue thine Interests to
 “ follow thy Flocks, yea, to shew thy Flocks the way
 “ to thee and to cleave to my dear Master Jesus, against
 “ the Malignity of a contradicting World, and the De-
 “ vil, the God of this World, and the Flesh, reluctant
 “ within. Ah! Alas! Alas! What will become of me
 “ if one so bound, and tyed, and sworn shall at last for-
 “ sake thee? and shall at last become a Cast away?
 “ My Heart trembles at this Thought, at the Appre-
 “ hension there is of the Danger least I shou’d forsake
 “ thee, and forget or renounce all my Bonds; and shou’d
 “ at last fail of the Grace of God. But what shall I now
 “ do, Lord? shall I wish my self unengag’d again, re-
 “ pent of my Promises, Vows and declared Resolutions?
 “ shall I wish I had never thus bound my self to thee?
 “ Ah! no, no, dear Lord, I cannot do so. I find thy
 “ Servants of old have solemnly bound themselves to
 “ thee, though their Hearts were naturally slippery and
 “ uncer-

“ uncertain as well as Mine. I have not done this in
 “ confidence of my own Strength, but in humble Depen-
 “ dence on thine, yea, and as an instituted Means of keep-
 “ ing me more firm and stable to thee, and so I hope
 “ and beg thou wou’dst make these Transactions of mine,
 “ Means of exciting my Mind, awaking my Fear, Care,
 “ Watchfulness and holy Diligence; Means of Com-
 “ municating thy Grace to my dull, weary, heavy
 “ Heart and Spirit! Oh bless them to the constant good,
 “ of my Soul, to the furtherance of my Trust and Love,
 “ and Hope, and Joy! and now give thy self to me,
 “ and thy Spirit more and more; Oh shed abroad thy
 “ Love upon my Heart by thy Holy Spirit! Mercy
 “ and Goodness has follow’d me all my Days; let me
 “ more repent and return thy Love and Goodness.
 “ Now among thy numerous Benefits bestow’d upon
 “ me, I must record these.

“ (1.) I wou’d bless thee that thou hast made me a
 “ Man, one of the rational Inhabitants of this World.
 “ When I see the Toads and Serpentine Animals, that
 “ are so Industriously taught, and kill’d by Mankind,
 “ I admire and bless that sovereign Power, that made
 “ me not one of them. Nay, when I behold the no-
 “ bler and more useful Animals, and see how they are
 “ subject to Vanity and Thralldom for us, I bless the
 “ Lord that I am not one of their Condition and Na-
 “ ture: Nay, when I see the Sun, Moon and Stars,
 “ wonderful Beings, that know not themselves, or thee,
 “ I magnify the Lord that I am not one of them. But
 “ when I bless thee on this Account I presuppose many
 “ Transactions of thy Love, as the Redemption that is
 “ in thy Son, the Emission of thy Covenant of Grace,
 “ the Conveyance of it unto me; for surely it had
 “ been better for me not to have been born, than have been
 “ one of guilty, cursed Mankind, without Redemption,
 “ without Means and Hopes of Recovery. But now
 “ as the Case of the World stands thro’ thy wonderful
 “ Providence, and the Case of my Soul, as I hope, me-
 “ thinks

“ thinks its better to be one of Mankind, than one
“ of the Angelical Spirits, as it seems more joyous,
“ to be advanced and exalted, than to be perpetually
“ preserv’d. in the same Condition. Now, perhaps,
“ may I in time, be made equal to confirmed Angels;
“ if not on some Accounts superior to them, as more
“ like unto, and more susceptible of Glory from the ex-
“ alted Mediator. What Advantage may accrue to us
“ from our Participating the same Nature with him,
“ or his with us, Time or rather Eternity must shew.

“ (2.) I bless thee that thou hast given me compe-
“ tent Measures of Understanding, for knowing my self
“ and thee. Oh how oft have I admir’d! (tho’ not oft
“ enough) that I am not one of those poor Ideots, that
“ run up and down the Street proclaiming their own
“ Folly and Misery. Blessed be God that has given
“ me Capacity to be of some Service to my self and
“ others, that I can study thy Works of Nature and
“ Providence, can at least consult those noble Spirits and
“ Genius’s, that have been investigating thy Power and
“ Godhead in the things which thou hast made. I can
“ read and study thy Word, thy Commands, Threat-
“ nings, Promises, the Mysteries of thy Grace, the Love
“ of thy Son, and in some Measure report them unto
“ others. Oh that I might love thee, who hast thus
“ enrich’d and rais’d me!

“ (3.) That thou hast given me such Parentage, such
“ Education, Parents that have known thee, lov’d thee,
“ serv’d thee, that have been esteem’d wherever they
“ were known, for whose sakes I have found Respect
“ with them that knew them; that I have had the
“ Advantage (for a Season) of their Instructions, Prayers,
“ and Examples. That I have been educated in *Eng-
“ land*, a Place of so much Light and Knowledge, and
“ where thy Truth so richly Shines, and where I have
“ seen and known so many of thy Saints, that have fi-
“ nish’d, and are now finishing their Course, where I
“ have enjoy’d such vocal Labours of thy Servants, such
“ Ministry,

“ Ministry, and Ordinances, so many surviving Works
 “ of thy Worthies, such Elucidations of thy Word, such
 “ Directions unto Holiness and Heaven, such Fortifica-
 “ tions against the Power and Subtily of Hell and
 “ Darknes. Bless the Lord, O my Soul that has
 “ given thee such Provisions for eternal Life. I might
 “ have been nourish’d in the *Pagan* Lands, in the *Ma-*
 “ *hometan* Empire, in the *Jewish* Synagogue, and been
 “ a Worshipper of the *Romish* Idol, but for ever blessed
 “ be my God, that has prepossess’d me with reformed
 “ Doctrine, with heavenly Light, and taught my Youth
 “ to serve him.

“ (4.) I praise thee that when Father, and Mother
 “ forsook me, (as they did by Death, when I was a-
 “ bout 17 Years of Age, and the eldest of five) then
 “ thou tookest me up, tookest me into thy Care and
 “ Tuition, thou provided’st Friends who kindly receiv-
 “ ed us, faithfully preserv’d what our Parents left us,
 “ dealt with us as if we had been their own; Dear Lord,
 “ this was thy own doing, praised be thy Name.

“ (5.) I bless thee that thou hast guarded me thro’
 “ all the Hazards of my Life till now, preserved me
 “ safe thro’ all my numerous Dangers; I have been
 “ in Death’s often, in danger of Death often, but
 “ out of all, the Lord has deliver’d me; have
 “ travel’d Night and Day in dangerous Roads in deep
 “ Waters, in hazardous Seasons; but God has secur’d
 “ me; I have been oft thrown from my Horses, have
 “ been taken up for dead, yet no Part broken, no Bone
 “ dislocated, no considerable Hurt or Pain has ensued.
 “ How shall I bless thee for this! How soon might I
 “ have been maim’d, wounded to the making of my
 “ Life a Burden to my self, and all about me, which is
 “ now so Easy and Comfortable. Oh desperately wicked
 “ Heart that is no more Thankful! How many of my
 “ strong healthy Friends are gone to the Grave, while
 “ I, poor silly I, am here in Peace? Oh that I might
 “ Work, while it is called Day, and prepare to follow:

“ (6.) I Bless thee, that thou hast given me leave to
 “ see my Brother and Sister settled in the World ; they
 “ two only of my natural Fellows lived to Years meet
 “ for the married State ; thou hast been pleased to leave
 “ them much in my Care and Power ; thou hast been
 “ pleased to enable me and make me willing to con-
 “ tribute to their Comfortable Support in the World ;
 “ blessed be God that has order'd any Fruit, that may
 “ in some Measure redound to my Account.

“ (7.) I wou'd bless thee for that Allowance and
 “ Support, thy Providence has afforded me, a little Pa-
 “ trimony, *too low for Envy, for Contempt too high,*
 “ hereby I cou'd oft Preach for nothing ; yet 'twas so
 “ low that I might without Scandal receive, where it
 “ cou'd be afforded me. Hereby I can competently sub-
 “ sist while I am disabled from publick Service, blessed
 “ be my heavenly Father.

“ (8.) Dear Lord, let me still bless thee, for thy mer-
 “ ciful wholesome Chastisements. Thou hast seen it
 “ good to hold me under the Rod ; and have I not seen
 “ it good too to be there ? Dearest, Faithful Lord !
 “ Hast thou taken any Means to bring me more Home
 “ to thy Self ? I found that in Health and Ease my Heart
 “ grew Wanton, Careless, Hard ; I forgot Death and
 “ Dissolution, my Soul, and my Salvation, but thou
 “ hast called me closely to meditate these Things. Thou
 “ hast drawn me to the Mouth of the Grave, and made
 “ me to look into it, and to look unto my Redeemer's
 “ Death and Resurrection. I have been very cold in
 “ thy Service, very loth to preach and pray, very ready
 “ to grow weary of speaking for my Lord, and of ex-
 “ postulating with dying Souls ; thou by detaining
 “ me many a time from the Pulpit, hast made me wil-
 “ ling to come there, and willing to speak seriously,
 “ and importunately to sinning Mortals. How oft hast
 “ thou drawn me to thy Self in Hope, and holy De-
 “ pendance ? How oft taught me the Vanity of this
 “ World, the Folly, the Emptiness of the Pleasures of
 “ Sin ?

“ Sin ? How oft made me to look upon my self as a
 “ Fool for departing from thee, and from thy holy
 “ Ways ? How oft hast thou brought me on my Knees
 “ to seek thy Face, to crave thy Pardon in the Blood
 “ of thy Son ? How wisely hast thou taught me my self,
 “ my frailty, and my mortality, and invited me, con-
 “ strained me to apply my Heart to Wisdom ? How
 “ gracious hast thou been in the Choice of mine Afflic-
 “ tion ? No racking Stone, Cholick, Strangury, no Tor-
 “ ture of distressed Nature ; but more tolerable Pains,
 “ and Weakness ; a diseased Breast shou’d warn me of a
 “ diseased Heart, and mind me of the great Physician.
 “ Disability to breath and speak shou’d teach me to
 “ speak of thee, and for thee, and to thee, while I can ;
 “ and to remember that after a few Breaths and Pulses
 “ more, I must go to my long Home, my Lungs e’re
 “ long must quite be disabled and consumed ; my hasty
 “ Blood will at last have finished its Race, and I must
 “ be dissolved, unmechaniz’d and laid in the Dust.
 “ Shan’t I bless thee for my late more than ordinary
 “ Illness, just upon my Procedure towards Ordination !
 “ my Lord, just upon his Entrance upon his publick Mi-
 “ nistry was led to encounter with the Tempter. Hast
 “ thou not been proving me, humbling me, awakning
 “ my careless Soul ? Oh that I may now be more
 “ pure, more refin’d for my Master’s Service ! Wife,
 “ Righteous, Faithful are thy Ways O King of Saints.
 “ (9.) I wou’d, Dear Lord, thankfully bless thy
 “ Name who hast so far drawn my Heart towards thy
 “ self, that thou hast in any Measure touch’d me, quick-
 “ ned me by thy Grace, for ever blest be thy transcen-
 “ dent abounding Love ! Oh what had become of me
 “ if I had been left to my self, the Follies of Youth,
 “ and Extravagancies of corrupted cursed Nature ?
 “ (10.) Now thou hast dignified me by putting me
 “ into the Ministry, how shall I praise thee for this ?
 “ What Love dost thou heap upon me ? that I shou’d
 “ Preach among the Gentiles, the unssearchable Riches

“ of Christ! that I shou’d bear the Title, more glori-
 “ ous than that of King’s and Emperor’s, the Servant
 “ of Jesus Christ! Now dearest Lord teach me thy
 “ Self, thy Love, thy Work, thy Praise, teach me
 “ to serve with a pure willing Spirit in thy Gospel!
 “ Now must thou support me, sustain me, be with
 “ me, strengthen me, look after me continually; I am
 “ one of thy Household, one of thy Embassadors to the
 “ World, one of thy poor dependant Supplicants.
 “ The Lord Jesus be with my Spirit. *Amen.*

Thus did Mr. *Reynolds* devote himself to God to serve
 him in the Ministry of his Son; he made a Cordial
 tender of his Person to serve him in the Gospel of
 his Son. He was sincerely a Volunteer in assuming and
 entering into his Office; his Heart and Soul was in it.
 It was his Choice and Delight above all the ways of
 Honour. His Ordination he look’d upon as a Renewal
 of all his former Engagements to be the Lord’s, and up-
 on himself as hereby more strongly and firmly bound
 than ever he was before, to be faithful to Christ Jesus and
 diligent and constant in serving his Interest, and promo-
 ting his Glory. The Vows of God were upon him,
 and he cou’d not, durst not, think of being Careless, Neg-
 ligent, or Lukewarm in his Work, much less of draw-
 ing back or deserting his Ministry, whatever Tempta-
 tions a weak disorder’d Body might present him with to
 do so. Having purpos’d and resolv’d to be a faithful
 Minister of Christ, he endeavour’d to be so, he laid out
 himself in the discharge of his Duty as much as his
 Weakness wou’d allow, and oftentimes to the Injury
 of his Health.

At the same Time that he was reviewing his Ordi-
 nation and meditating the Dedication he had therein
 made of himself to God, he looks over that great Vari-
 ety of Mercies he had receiv’d from God, in order to
 possess his Mind with becoming Gratitude to him, and
 render this Dedication of himself to him more sincere
 and hearty, more entire and unreserv’d, more affecting

to him, and more Influential upon his future Conduct. How careful was he to record the Mercies he had receiv'd! How thankful for them! And how willing and desirous to be, the devoted humble Servant of that kind and gracious God who had thus oblig'd him. Hardly any of the Favours God had bestow'd upon him, affected him more, and was more thankfully acknowledged, than the Honour, (such he always accounted it) that God had put upon him, in taking him into the Ministry of his Son, and employing him as his Ambassador to immortal Souls, to beseech them in Christ's stead to be reconciled to God; as may in part be seen from what has been already related concerning him, and will be further manifested in the Sequel.

As he himself had high and honourable Thoughts of this Office, he cou'd not bear to have others entertain low and contemptuous Ones thereof, and was very much griev'd at that Scorn and Contempt under which the Undertakers of this Ministry are fallen in this present Age, and that the Charge of Priestcraft is so liberally and undistinguishedly affixed to the whole Order, by Deistical and Free-thinking Gentlemen from such Contempt, and such Charge has he endeavour'd to rescue and vindicate it, in an *Introduction* that he has left to a Manuscript, entitled, *The young Preachers Reflections on his Work and himself*, a most serious, affecting, moving Piece, drawn up for his own Use, but which he had also some Designs of printing for the Benefit of others. What prevented it, I know not, what I have seen of it is writ over fair as for the Press, but great Part of it is wanting. This therefore is never likely to see the Light; However, I shall not think it foreign to my Design in giving an Account of Mr. Reynolds's Life, to present the Reader with this *Introduction*. In it he shews the Injustice that these Free-thinking Gentlemen are guilty of in this general Charge of Priestcraft, the Absurdity of making this an Excuse, for their Infidelity and Immorality, and Vindicates the Christian Ministry

from such an Asperſion by Conſiderations concerning the founding Eſtabliſhing and Managing of this Office. It is ſo full of Uſeful and Inſtructive Matter, that I am not very apprehenſive of being blam'd by the Reader for inserting it, tho' ſomewhat long, in this Narration, eſpecially as it concides with the Controverſy that is now on Foot in the World.

*A Vindication of the Chriſtian Miniſtry
from the charge of Prieſtcraft, &c.*

“ **D** I D ſacred Writ give us no Account of the De-
 “ pravation of Mankind, or of the Uninterrupted
 “ Propagation of Habitual Sin, yet daily Experience too
 “ fully evinces the Truth of it. How Deplorable is
 “ the Ignorance, Prejudice, and Error of Man's Mind?
 “ How carnal and fooliſh are the Appetites, Paſſions
 “ and Propenſions of his Heart? How violently are
 “ we prepoſſeſs'd againſt the Fountain of our Being, the
 “ Eternal Majeſty that made us? When 'tis our Ho-
 “ nour and Happineſs to know our God, our Relations
 “ to him, our Dependance on him, the Grounds of our
 “ Fears, and the Reaſons of our Hopes from him, we
 “ are ſtrangely averſe to the Meditation of theſe
 “ Things: We generally profeſs to value ſomething we
 “ call Wiſdom; But Alas! how uncertain, fond, and
 “ fooliſh are our Notions of it? Some, if they know
 “ how to gratify their ambitious Deſires, and riſing Pro-
 “ jections account themſelves Wiſe enough. If others
 “ can careſs themſelves in carnal Pleaſures, and lew'd
 “ Delights they are arriv'd to the height of Wiſdom
 “ they deſire. The Statesman is wiſe enough if he
 “ can preſerve his Poſt amidſt the Envy and undermin-
 “ ing Deſigns of ſly Competitors, that are ready to trip
 “ up his Heels. The Student of Nature admires his
 “ own Proſiciency, if he thinks he has follow'd his Coy
 “ Miſtreſs into ſome of her darker Retirements, eſpecially if
 “ he

“ he Fancy that he can lay a System of Mechanick Laws,
 “ which, apply’d to Matter, will produce such a World
 “ as this, without recourse to the Constitution of an
 “ Omniscient Maker and Governour. The School-
 “ man applauds his own Wisdom, if, by some subtle
 “ Distinction or other, he thinks, he can evade his
 “ Opponents Arguments. The Critic is Wise that can
 “ by various Reading, or private Conjecture establish
 “ or elucidate the Text of a musty Author, scarce worth
 “ the reading. The modern Opinionist is hugely Wise,
 “ that can by a novel Figure or Flourish elude any
 “ Text, that founds the Belief of the true Deity of
 “ the Son of God, or of his Pre-existence to his hu-
 “ mane Conception. But how rare is that Wisdom that
 “ meliorates its Possessor, purifies the Soul in which it
 “ is lodg’d, and prepares it for the future blessed State?

“ Alas! such is the Disorder of the Heart, it de-
 “ praves and debauches the Remnants of Light and
 “ Knowledge, wherewith the Mind is at any Time
 “ beautified, Intellectual Endowments are but Sacrile-
 “ giously prostituted to the Service of base Lusts and
 “ vile Affections. What’s the Employment of Wit and
 “ Sense (as far as Wit and Sense can be so employed)
 “ but to bid Defiance to Divine Majesty, and to Prac-
 “ tise those exalted Vices, that exceed the Capacity
 “ and reach of meaner Spirits? Intemperance, Incon-
 “ tinence, and Prophaneness domineer, as if Men had
 “ studiously obliterated all Ideas of God, all Distinction
 “ of moral Good and Evil, all Remorse of Conscience,
 “ all forethought of Death, a future State, and uni-
 “ versal Judgment. *O curvæ in Terris Animæ, & cæ-*
 “ *lestium inanes!* Base, degenerate Souls, fallen from Hea-
 “ ven, and loth to return!

“ For where the Atheists’ Creed is not totally prac-
 “ tis’d or espoused, Deistical and Racovian Principles
 “ shall infect the Mind, and cut the Sinews of true
 “ Holiness and Religion. Their Influence will draw of
 “ the Spirit of Man from awful Apprehensions of the
 “ Divine

“ Divine Majesty, and Perfection ; seduce it into a slight
 “ of the Divine essential Holiness and Purity, of his
 “ vindictive Justice, and Hatred, and Detestation of Sin,
 “ into degrading Apprehensions of the Son of God, and
 “ of his Divine Glory and Perfections, into dishonour-
 “ able Thoughts of the holy Spirit, and his sanctifying
 “ Grace and Operations, into a proud Conceit of its own
 “ Innocency, Power, and Abilities, who is by Nature so
 “ Vile, accursed, opposite to God, and the concerns of his
 “ Glory : Reproach is cast upon the Righteousness,
 “ Blood, and Death of the Lord Jesus, whereby chosen
 “ Souls are effectually ransom’d from Sin, and Death,
 “ and Hell, and infallibly, in due Time, entitled unto
 “ eternal Life and Glory. ’Tis the Purpose of eter-
 “ nal Prudence by the foolishness of the Cross of Christ
 “ to confound the Wisdom of the Scribe, and Dispu-
 “ tant, of the Noble, and Wise, and Mighty in the
 “ World. But how many Souls are slain by modern
 “ Mistakes about this Mystery of the Father and of
 “ Christ ?

“ But can we see that genuine Piety has possels’d the
 “ Heart, even where Evangelical Truth has seized the
 “ Head ? How rare and unfrequent is the Appearance
 “ of the divine Energy of that Religion which the Son
 “ of God has set on Foot in the World ? How little does
 “ the Beauty of Christianity shine in the Integrity of
 “ its Professors ? How little does it appear better than
 “ other Religions by the Conversation of its Vo-
 “ taries ? In foreign Plantations, Popish Christians by
 “ their Frauds, Superstitions, and Cruelties have made
 “ the name of Christ Offensive and Scandalous, and
 “ Protestants too have been so immoral themselves,
 “ and so inhumane to their Slaves, and to the Natives,
 “ that they have been but little distinguish’d from the
 “ Papists or the poor Pagans themselves. Thus Stran-
 “ gers have been prejudic’d against the only Religion,
 “ and the only Name, given under Heaven by which
 “ they can be saved : Wo to the World because of Of-
 “ fences,

“ fences, such Offences whereby their Holiness and Salvation are obstructed !

“ In the mean Time sad also is the Case at Home. what Wounds have been given to Religion by the Hypocrisy, the Sins and Falls of those that espouse it ? O the Imperfection, Imprudence, and Passion of the truly Pious ! The Guile and Mischievous Deceit of formal Pretenders ! The strictest Sects have been found miserably spotted and stained ; but there are enow that will search into these Sores, tho’ for other Ends, and expose these Enormities with Rhetorical Aggravations, so that here we need not proceed any further.

“ But no wonder Divine Religion has but slow, or short, or imperfect Entertainment in the World, and in the heart of Man ; how can Light and Darkness well agree, or Heaven and Sin comport together ? Christianity is too noble and sublime to be easily admitted or retained by humane Nature. Soon had the Churches of *Galatia* relinquish’d the Truth, and consequently their Obedience thereunto. Soon had *Ephesus* lost her first Love, and *Pergamos* entertained the impure Doctrine of the *Nicolaitans*, *Sardis* had but a few living Names, and *Laodicea* was soon grown lukewarm in her Faith and Practice. Surely these Instances are to shew us, how hardly vital Religion is preserved in such a debased World.

“ But Time was when the Force and Amiableness of Evangelical Religion was illustriously exemplified, and its Reception thereby recommended to the World. The Obedience of the *Romans* was once deservedly spoken of throughout the World, many noble Christians are mentioned in the Conclusion of the Apostolical Epistle to them, and, before that the Churches in *Judea*, *Samaria*, and *Galilee* walked in the Fear of the Lord, and the Comfort of the holy Ghost. The Church of *Jerusalem* by its Purity, Union and Love, gain’d the Veneration and Esteem of all the Spectators,

“ Spectators, even of those that were afraid of adjoining themselves thereto. O happy Societies! composed of Saints and cemented with Love! Sweet Communion, when Believers walk'd as Brethren, and foretasted heavenly Delights! Happy Times, when in the same individual Ordinances, Hearts, and Affections were undivided! When the disgraceful Names of Heresy, Faction, and Schism were not bandied too and fro, and reciprocally retorted! When breaking Bread united Souls; when the same Faith, Rules and Orders were assented to; or under various Apprehension in little Matters, Peace and Love rejoiced to shew their triumphant Power!

“ And are these happy Days so past that they must return no more? Is the Spirit of Sanctity, Peace and Joy retired from the Churches ever since their first Planters retired unto their Rest and Reward? Has no Mantle fallen from them these 16 or 1700 Years? Is holy Harmony and Concord fled from below, and like the Poets' *Astræa* gone up to Heaven? Must we still hear the Noise of War, and of those that sound an Alarum in the Gates of Sion? Must the Church be always Militant, not with her Enemies only, but with those that call themselves her Sons? Must we still see, not Prayer, holy Word, and Tears levelled against fiery Darts, but *Aquilas Aquilis* & *Pila minantia Pilis*? All the Ensigns of intestine War? Must the Prophets Prediction be reversed, and Plow-shares be beaten into Swords, and Pruning-hooks, Shepherd's-crooks, and Crostiers, into Spears and Daggers? Must the Members of the mystical Body still worry, and hate, and Devour each other?

“ Blessed Lord! when wilt thou cure these mortal Disorders? when wilt thou lenify and heal these ulcerated Minds and Spirits? when shall the Beauty and Necessity of Love and Union appear? and the Churches Sorrows, Rents and Wounds persuade her to value and pursue all thy Recovering, Sanative Prescriptions?

“ When

“ When shall thy valedictory Prayer be signally accom-
 “ plish’d, and thy Disciples be one as the Father, and
 “ thou art one! shall thy Servants be never able to
 “ plead this Union of thy Saints, as a great Argument
 “ to convince the World that the Father has sent thee,
 “ and has loved them as he has loved thee? O return
 “ unto thy Flocks, and suffer them not any longer to fall
 “ out by the Way! shed abroad the Spirit of Grace and
 “ Love that they may concordantly walk in the same
 “ Steps to the same City of God!

“ But while the Case of our World is thus; true
 “ Holiness neglected and vilified; the Churches rectitude,
 “ and Peace expiring; the Honour of the heavenly Re-
 “ ligion laid bleeding, Atheism, Deism, and Debauchery
 “ grown Epidemic; the Glory departing from our *Brit-
 “ tish* Israel. What Son of Sion is there whose Heart
 “ does not ache for the Ark of God? Whose Counten-
 “ ance is not appalled! and that cries not with bitter
 “ sighs, *turn us again, O God of our Salvation,* the
 “ recovering Work must begin with thee, and thereup-
 “ on *cause thine Anger towards us to cease!* O let *Righte-
 “ ousness* either thy Righteousness towards us in the kind
 “ Accomplishment of thy Purposes and Promises; or
 “ our Righteousness towards thee, in all the happy Fruits
 “ of a kindly Conversion to thee, *go before thy Face,*
 “ *and so set us in the way of thy Steps!*

“ But does the great God entirely wink at these Days
 “ of Darkness and Confusion? Does he without Con-
 “ troul suffer the World to settle upon its Lees? and
 “ the enlightened World to go on in a continued Con-
 “ tempt of him! Has not he set those in the World
 “ whose Business ’tis to scatter Light and Knowledge,
 “ round about them, to promote Wisdom, Virtue, Good-
 “ ness, Contempt of the World and Communion with
 “ Heaven? In most Ages and in most Countries some
 “ remarkable Genius or other has, in the Providence of
 “ God, stood up and deliver’d such Rules of Morality,
 “ Righte-

“ Righteousness and Probity as might greatly serve to reform the impious World.

“ What excellent Rules of Life and Conduct have the old Ethnic Philosophers laid down, which duly attended to, wou’d have purg’d their Countries from many bold Enormities? How many noble Notions and Theorems concerning the Nature and diverse Attributes of God, concerning the End and Happiness of Man, the Excellency of Wisdom and Virtue, which, improved and practised, wou’d have rescued the Spirit of Man from much impiety and injustice? So that as the curious Fabrick of the World proclaims to all Nations a most wise, beneficent, obliging Author; so these Dictators of Morality seem to be rais’d up and employed by Divine Providence, as a sort of Preachers to the un-evangelized World. And tho’ they have not discerned all that Truth and Duty which natural Light and Reason discovers; Nay, sometimes have celebrated Vices for Virtues, and have held the Truth also in Unrighteousness, yet they have utter’d so many Excellent Things in Religion and Humanity, as may leave their People without excuse in their contradictory Way of Life. As God by giving Rains and fruitful Seasons has not left himself without Witness in the darkest Regions, that he is good and does good to All; so by raising up in the gentile World such eminent Lecturers in morality, as *Plutarch*, *Epicetus*, *Tully*, *Seneca*, and others, he seems to call for Observance and Duty there. How can we look upon the noble *Antoninus* as any other than an Imperial *Ecclesiastes*? A resemblance of that in the World, that the great *Solomon* was in the Church? Not indeed a Person typifying the Churches Head; but, among the uncircumcised, a Royal Preacher, as the other was a crowned Prophet to the circumcised of Israel. And if our Lord Christ be the Light of the World, was it not He, that by them shone in the thick Darkness! Why might not their glimmer-

“ ing

ing Tapers be lighted by him that Walks among the golden Candlesticks? He is not King in Sion only, but Lord of the whole Earth. And Power, Authority, and Jurisdiction, over all Flesh is given to him, that he may without fail give eternal Life, to as many as the Father has given him.

“ But alas ! how weak and dim was all their Light and Wisdom? and with what palpable Darknes surrounded, like slender Rays of the Sun breaking thro’ the Crevices of a Door into a darkned Room. Alas! with all their Learning, how little knew they of their Maker’s Majesty, Dominion, and Glory? How little do they know or mention that awful Attribute, celebrated by the celestial *Seraphs*, the divine Holiness? They complain indeed sometimes of Man’s Impotency and Aversion to Good, but how little knew they of the Rise of it, the Guilt of it, and the dreadful Issue, unless cured by Grace? How little dreamed they of its gracious Vanquisher and Destroyer, of the sacrificed High Priest that washes his Worshippers in his own Blood? The name Jesus could not be read in all the Volumes of the six Days Work. How little knew they of Heaven and Hell, of Angels or Devils, of the Conqueror of Death, the Resurrection of the Dead, and the universal Publick, irrevocable Judgment? a *John Baptist* in his Hair-cloth knew more than they. The least Servant in the Mediator’s Kingdom knows more than he.

“ Blessed be the God of Grace, that has given heavenly lively Oracles to his Church! that has set up such a Light there, that will infallibly guide benighted Souls to Rest and Glory! that has sent his Son hither as a Captain of Salvation, an Author of eternal Light and Life! that hath caus’d his Gospel to travel into *Great Britain*, that hath ordered my Birth and Education in one of *Immanuel’s* Lands! That has given me *Manna* from Heaven, the Word of Truth, the Gospel of Salvation!

“ And

“ And blessed be the God of Grace, that has sent
 “ abroad so many Ambassadors with his Word unto the
 “ World! That has furnished them for the Service,
 “ and made them willing to engage in it! A Service,
 “ so ungrateful to Flesh and Blood! so unacceptable to
 “ those that most need it! and blessed be thy Name
 “ for Mercy shewn me under some of their Ministration-
 “ tions! How oft hast thou touched and wounded this
 “ Heart, and made me cry out, O, what shall I do
 “ to be saved? How oft hast thou prepared their Words
 “ to meet with my Sin, to melt my Heart, and set me
 “ on seeking thy Face? How oft hast thou made me,
 “ even in Youth, to confess, that one Day in thy
 “ Courts, under the Instruction of one of thy Servants,
 “ is better than a thousand elsewhere? O that I cou’d
 “ Taste the same sweetness in my own Work! and dis-
 “ cover the same Spirit that I have found and felt in
 “ in others! How many have I known that have de-
 “ monstrated to the World that their Hearts and Hopes
 “ were not below? who by their Humility, and Pa-
 “ tience, Self-denial and Contempt of the World, un-
 “ der frequent unrewarded Labours have made it ap-
 “ pear, that they wou’d trust their Master’s Word and
 “ Promise for a Reward in the World to come. But
 “ what’s the heavy Judgment that is now befallen the
 “ Undertaker’s of this Ministry? Is not divine Dis-
 “ pleasure come upon them, since they are so disabled
 “ from discharging their Office, and attaining the Ends
 “ of it? and that, by the general Scorn and Contempt
 “ under which they are fallen. That in an ignorant
 “ Pagan Country, the Preachers of a crucified Master
 “ shou’d be reckoned as the *Pericatharmata tou cosmou* the
 “ filth, the dross, and dregs of the World, and the
 “ paring, or off-scouring of all Things, or of all Men,
 “ is not so much to be wondered at; but that in a
 “ Christianized Nation, the Subjects of the Christian
 “ Ministry, shou’d be so slighted and vilified is both
 “ strange and dismal. The sceptical Spirits of the
 “ Town

“ Town, readily surmise that none are led into, or acted in this sacred Function by any other Motive, than what themselves are captivated by, even secular Interest, and carnal Advantage. Hence Priestcraft is become but another Name for the ministerial Employ, and the Characters of Knave or Fool *Scaramuchio*, or Pedant, are usually taken to describe the Clergyman.

“ Now whatever Pride or Irreligion appears in this Practice of our Gentry, it certainly becomes us to consider what Occasion, on our Side, has been given for it. And here it must be confessed and lamented, that many too many, in all Ages, that have been solemnly devoted to the service of the Altar, have proved themselves addicted to the World, and the Enjoyments of it. Ever since worldly Advantages have been set up in the Church there have been enow to court Church-Offices for the sake of them. We need not mention the Competitions between Christian Bishops when *Constantine* came to the Empire. What serious Heart is not grieved to think of the unworthy Reflections, that must be cast upon Christianity, by any poor Stranger, that sees and knows the execrable Artifices and Cheats of the Romish *Priests* in their Dominions? If the *Letters* that pretend to relate the Romish *Superstitions* and *Forgeries*, say true, it is not fit that such an Order shou'd Live. If the Author of the *Letters* belies them, his Crime is too big to be named, or easily expiated. But the whole Frame of that Priesthood stands in visible Contradiction to Christian Ministry. The Ignorance they encourage, the Subjections, Dependance and Blind Obedience they require; the Solemnities of the Year of Jubilee, the cancelling all former Indulgencies, that all valid Ones may commence from that Year, the Contests about the Silver Hammer, and the Precedencies of Cardinals, and the Titles, Honours, and Emoluments of Patriarchs, Metropolitans and Bishops

“ are

“ are signal Evidences of such Contradiction: In other
 “ Parts also of the Christian World, the Ambition and
 “ Avarice of a Blind Superstitious Clergy, are dismally
 “ apparent. O what Numbers of Souls are by such
 “ delusive Guides hurried into the Ditch, soothed into
 “ Slavery, and harangued in to endless Destruction! Good
 “ God; pity such deluded Mortals! Remove the Impos-
 “ tors, and confound their Impostures! and send forth
 “ wise, honest, faithful Labourers into thine Harvest!

“ How grievous is it, especially, to find the De-
 “ bauchees of our Age and Land, as the famous *Rochef-*
 “ *ter* particularly, as in Dr. *Burnet's* Account of his
 “ Life, imputing the Encouragement they took in their
 “ Vice and Profligacy, to the Enormities of the Eccle-
 “ siastical Order? How afflictive it is, to see a modern
 “ Writer, giving us the *History of Deism*, assigning the
 “ Immoralities, servile Compliances, and Unconscien-
 “ tiousness of the Clergy, as the great Cause of its
 “ Rise and Growth? *Rem, Rem, quocunque modo Rem,*
 “ says he, is the Text they keep most close to. Good
 “ God, purge the Preachers of thy Name! Teach
 “ them to sanctify thee in their assuming thy Service,
 “ lest thou sanctify thy self, and vindicate the Honour of
 “ thy own Holiness in the Confusion and Perdition of
 “ such presumptuous Pretenders!

“ But are the Sins and Miscarriages of Ecclesiastical
 “ Officers a sufficient excuse for Deism, Immorality
 “ and Contempt of instituted Religion? Do prophane
 “ ones think to justify themselves by any wicked Ex-
 “ ample of ours? that would be just, as if a Company of
 “ inferior trayterous Subjects, shou'd hope to excuse them-
 “ selves to the Sovereign, because Treason has sometimes
 “ been prov'd upon Ministers of State. If instituted Re-
 “ ligion must be rejected because the Principles of it are
 “ abused by designing Men, then farewell to natural
 “ Religion too. For what Principle is more prostituted
 “ either by the Ambitious Clergy or Statesmen, than
 “ that common one, that *God is to be Worshipped!* or
 “ that

“ that *there must be Religion in a Country.* All religious Fraud and State-Imposture must be founded thereon ; must we then abandon natural Religion too ? then welcome all the Frauds and Forgeries Men can devise, they’l have no evil in them at all.

“ Two Things, therefore, must be frankly confessed ; the First whereof must be confessed with much Lamentation and Sorrow of Heart. *viz.* That a vast *Proscamma*, great Offence and Scandal has been cast before the Men of this last Age and Generation in this Respect. They have been tempted to suspect that Devotion, Religion and Conscience are but empty Names ; Cloaks for Ambition and rising Designs. And Wo, everlasting Wo, to those that have given without Repentance such Offences !

“ And then, Secondly. It must be confessed and inculcated too, that the Men of this said last Age, have been obliged and called, not to throw away Religion, but to espouse it, on the Account of its own Intrinsic Excellency, and spiritual Advantages, without Respect to the Persons that pretend to Preach it. What ! Are Men no better acquainted with the Principles and Power of Christianity, than to renounce it, because some of their Guides live not up to it ? Pray, Gentlemen, consider, is an implicit Faith so becoming those that wou’d seem Patrons of clear and distinct Ideas ? Will you follow the blessed God no further than you see others going before you ? How little is the Lord Jesus obliged to you that slight him and his Service because you see others do so too ? As if all should resolve to betray him, because there is a *Judas* in his Family. O that you wou’d please to be fixed in the Fear and Love of God, upon solid Assurance that it is just and reasonable and good to be so ! O that you might see the Evidence, and Demonstration, that our Lord’s Institution brings along with it ! That you may see the Need, the Suitableness, the Glory, of such a Saviour as is there represented ! the Incom-

“ parable Excellency of that heavenly Blessedness
 “ that is proposed and offer’d to your Choice! And
 “ understand the dreadful Miseries that are there threat-
 “ ned and denounced! What! Gentlemen! Are ye re-
 “ solved you will not be saved unless we are so too?
 “ that ye will have no Enjoyment of God, none of the
 “ Pleasures that are at his Right Hand for evermore,
 “ unless we also come thither? Did such a Resolution
 “ proceed from an inflamed Love to our Souls (as the
 “ Apostle cou’d wish himself accursed from Christ, if that
 “ might be a sure means of procuring his Brethren’s Sal-
 “ vation) we were then everlastingly obliged to you. But
 “ since your Contempt of God and Religion, and Hap-
 “ piness proceeds from other Causes, give us leave to
 “ say, we wish you better minded and more seriously
 “ intent upon your endless Felicity. Give us leave to
 “ pray God, and to pray you too, that you do no
 “ Evil tho’ we shou’d not appear approved! That ye
 “ do that which is Honest, and Safe, and Honourable,
 “ tho’ we be as Reprobates! Alas! our Damnation
 “ will do you no Good, nor be your Ease in the Place
 “ of appointed Torment! That we our selves are lost,
 “ and have also occasioned your Ruin, will be, to us
 “ unccnceivable Anguish and Torture. But it will be
 “ no Satisfaction to you. In the Infernal Regions there
 “ will be no Room for the common Relief, *Solamen mi-*
 “ *seris socios habuisse doloris.* The Divine Wrath will
 “ drink up every Spirit there, Companions in Sin will
 “ but aggravate the Pains and Smart of each others
 “ Conscience. Perhaps, for this Cause, the rich Man
 “ in Hell is loth that any of his Brethren shou’d come
 “ there. Gentlemen! pray please to consider, that your
 “ following us in the way of divine Vengeance will af-
 “ ford you no comfortable Review in the End? Especi-
 “ ally while you Glory in discerning our Ignorance,
 “ and Pedantry, and Craft; in detecting our Designs
 “ and Folly, and Fallacies. How often are we run
 “ down with the violent charge of Religious Jargon
 “ and

“ and Myfterious Nonsense? How often is Non-atten-
 “ dance upon our Miniftrations excufed by this Plea,
 “ that we are a Company of Fools, and you know as
 “ much as we can tell you? Be it fo, Gentlemen; and
 “ poffibly more too. But please to fuffer Fools gladly,
 “ feeing you your felves are Wife. Please to permit to
 “ be fometimes reminded of thofe Truths and Duties
 “ which eminent learned Perfons have thought it hard
 “ to maintain a Remembrance of upon their Spirits.
 “ And amidft all your Knowledge, please to remember
 “ that Knowledge puffeth up. ’Tis Love that Edifies,
 “ and is the active ufeul Grace. It puts Knowledge
 “ upon all the Service it is good for. O that Love then,
 “ Love to your felves, and Love to us, may conftain
 “ you to reduce your Knowledge to Praétice, and by
 “ exemplary Lives to fhame us and provoke us to be imi-
 “ tators of you! How well wou’d it befém your
 “ Learning and the Offencé you take at the fcandalous
 “ Clergy, lefs to love the Company and Converfation of
 “ fuch? How generous and ufeul wou’d it be faithfully
 “ to reprove their Vices, and difcountenance their Pre-
 “ fumpctions and Diforders? How well wou’d it be-
 “ come you, and what good wou’d you do to the Lard,
 “ wou’d you please to prefer only the Pious and De-
 “ vout to Incumbencies, and Parochial Cures? And
 “ how juftly may fuch expect your Favour and Coun-
 “ tenance, at leaft in catechizing and inftructing the
 “ Ignorant Vulgar, if they may not be deemed worthy
 “ to have fuch as you for their Auditors? And be
 “ pleafed to remember alfo, Gentlemen, it wou’d great-
 “ ly become your fuperior Learning and Wifdom, not
 “ only by your exemplary Conduct to adorn evange-
 “ lical Doétrine, but to vindicate the Truth and di-
 “ vine Authority of it, as the noble *Du Plessis*, the learn-
 “ ed *Grotius* and the Honourable *Boyle* were ready to
 “ do. And laftly, be pleafed to remember that our
 “ Lord and his immediate Servants did not fail to warn
 “ the World againft a loofe Ambitious Clergy; and to

“ Prognosticate that time wou’d come, when the great
 “ diabolical Dragon wou’d with his Tail draw down
 “ the third Part of the Stars of Heaven; which most
 “ naturally imports the Influence he wou’d have in the
 “ Fall and Apostacy of the Clergy. Will your Con-
 “ sciences, then clear you in following any of them
 “ down to the hellish Territories of everlasting Dark-
 “ nefs and Despair?

“ But if some of this separated Order and Office
 “ have by mean, mercenary or licentious Practices dis-
 “ honour’d themselves and offended you, have there-
 “ fore all done so? must the sincerer and cleaner spirit-
 “ ed be therefore rejected from your Regards? By the
 “ same Rule, I fear, the Professors and Practitioners of
 “ Physick, of civil and common Law, must be discard-
 “ ed too; yea the Name and Quality of a Gentleman
 “ must be abandoned likewise. Since there are abun-
 “ dance in all these Professions and Denominations, that
 “ submit to as vile Practices, and are swayed by as ig-
 “ noble Ends, as any of those you upbraid, and per-
 “ haps while some of the Clerical Function are striv-
 “ ing by ill Arts and Compliances, to oblige you, and
 “ serve their own Interest, there are others, that are un-
 “ regarded indeed, but in the mean time, by their Self-
 “ denial and Sufferings, bearing Witness to the Truth
 “ of Religion, and to their own Integrity and Conscience.
 “ But whatever Instances of Priestcraft appear in the
 “ Managers of Ecclesiastical Function, can any be just-
 “ ly charg’d upon the Institution its self? Does the
 “ first Model of the Apostolical Ministry, carry in it
 “ any Signatures or Foot-steps of crafty Design, or self-
 “ ish Contrivance? Is there not in it manifest Indi-
 “ cations of Self-denial, high Devotion to God, and
 “ devotedness to the Supreme Interest of Man.

“ By Christian or Apostolical Ministry, I mean, that
 “ sort of Ministry that was practis’d and appointed by
 “ the Lord Christ and his Apostles, and is still to be
 “ persued and discharged by Virtue of the same Princi-
 “ ples

“ ples and Ends, in Conformity to the Example and
 “ Rules they have left behind them. This Ministry has
 “ indeed its Craft. It aims rather than fail to catch
 “ Transgressors by Guile, But its Craft is a clean spiritual
 “ Wisdom. Its Guile is not to catch the Means, but
 “ Men. And to catch them, not for self, and selfish
 “ Lucre, but for the Lord of Life and Glory. It De-
 “ signs to seduce them from Destruction, and to trepan
 “ them into endless Felicity. But how far worldly Aims
 “ and selfish Designs were from founding, establishing,
 “ and managing this Office, a few Considerations will
 “ incontestably Evince: And so

“ 1. Consider we the great Founder and Exemplar of
 “ the Christian Ministry. Was there ever a Person that has
 “ trod on the Face of this Earth, that more visibly and
 “ entirely disdain'd the Honours, Pleasures, and Gran-
 “ dieur of the World? And more plainly and effectual-
 “ ly taught his Followers to do so too? Is there the
 “ least Signature of Craft, secular Policy or Design in-
 “ scrib'd on any Portion of his Life and Converse?
 “ Did he frequent the Court! Did he solicit the Fa-
 “ vour of Nobles and Princes? Did he study to in-
 “ gratiate himself either with his Countrymen or the
 “ *Romans* that then ruled over them? Did he value
 “ a Sceptre or care that a Crown, which others so
 “ eagerly catch at, shou'd be put upon his Head? If
 “ great Men and Commanders by whose Interest and
 “ Influence he might be most likely to rise, at any time
 “ hear, and attend him, how soon does he by some
 “ searching, mortifying Doctrine or other, administer
 “ such distate to them, that they care as little for him
 “ as he for them? Where is his chosen Abode? Not
 “ in the Palaces of Kings and Governours; not in the
 “ *Sanhedrin* or Councils of State: Not in the Schools of
 “ Philosophers and the Learned: Not in the Courts of
 “ Judicature and the Law: Not in Garrisons and Camps
 “ among Soldiers of Honour and Fortune. But in a
 “ Carpenter's House and Shop while Young: After-
 “ wards,

“wards, in the Fields and Mountains, in obscurer
 “ Towns and Villages. A solitary Mount or Garden
 “ where he might Meditate and Pray, is far more agreeable and pleasing to him than the most splendid
 “ Court in the World. An humble Cottage where God
 “ is humbly served is far more his Delight than *Herods*
 “ or *Pilates* Hall. With whom does he most familiarly
 “ Converse? What’s the Retinue he chooses and
 “ gathers? Surely, such that we shou’d be ready to
 “ call Rabble, and despicable Multitude. Neither is
 “ there the least Design of heading a *Mob*, or setting
 “ up himself by a tumultuous Rout. He loves to dismiss
 “ all his following Throgs in Season, loves sometimes to escape their Notice, to be left alone destitute
 “ of all their Company and Kindness. He continually
 “ Lives upon the Courtesy of his Friends; yet never
 “ asks, never complains of his Poverty and Indigence.
 “ Never upbraids his Relations and Followers with
 “ Unkindness in not providing him a fixed honourable
 “ Residence, even when he had not of his own where to
 “ lay his Head. Sometimes he is called to great Mens
 “ Tables, and when he is there, how little does he flatter
 “ or compliment his Entertainers? How intent is
 “ he upon all Occasions to inculcate Temperance, Humility,
 “ Kindness to the Poor, and solicitude for everlasting
 “ heavenly Refreshments? How constant and
 “ unwearied are his Labours! He walks up and down
 “ from Town to Town preaching that Doctrine that is
 “ manifestly good for the World; doing good to all,
 “ and scarce receiving it from any. He is a Man of
 “ Sorrows, and intimately acquainted with Grief, reproached,
 “ vilified, and disgracefully treated, wherever he comes. Yet with an unparalleled Patience,
 “ Meekness and Peace he sustains all. Discovers no Emotions
 “ of an envious, malignant, exasperated Spirit, when some of his
 “ precipitant Friends wou’d call Fire from Heaven, (so assured were they of their Masters
 “ Interest there,) to consume the Refusers of his Presence

“ fence and Doctrine, he seems most displeased with
 “ them; and reproves them with a, *ye know not what*
 “ *Spirit ye are of.* They knew not the Patience, and
 “ Design of his Spirit, nor the Irregularity of their own.
 “ How little does he indulge Fame, Ostentation, or Self-
 “ glory? And yet how impossible, almost, was it that
 “ he shou’d wave one or other, being Master of such
 “ mighty Works as his Office and Design did require?
 “ But how privately does he perform Abundance of them?
 “ and, when he has done, forbids the Eye-witnesses to
 “ reveal and publish them. Strange! Can miraculous
 “ Operations be designed for Privacy and Concealment?
 “ Are they not to be accounted as the Broad-seal of Hea-
 “ ven to his Authority and Commission? And will he
 “ defeat the End and Use of that Seal, and of his com-
 “ ing into the World? This is a mysterious piece^r of
 “ his Conduct. Obvious Sense and Reason wou’d soon
 “ suggest the same to him, as his Relations do in this
 “ Case, *No Man does* (in consistence with his Design)
 “ *any thing in secret*, any illustrious notifying thing in
 “ secret and i. e. while, *he himself* in the mean time,
 “ *seeketh to be known openly.* If thou seekest not to be
 “ known, why dost thou these wonderful Works? Thou
 “ may’st live private without them. If thou wou’d’st
 “ be known, why dost thou perform these Works so
 “ clandestinely, and afterwards, seek to cover them with
 “ silence? What Account can be given of such affected
 “ Privacy? The Reasons that are assigned by those that
 “ enquire into the Acts and Conduct of *Jesus*, are wont to
 “ be these two. First, That the proper Time of his publick
 “ Manifestation was not yet come. And Secondly, That
 “ his Disciples were not yet meet and ripe, for the pub-
 “ lishing of their Master’s Name and Glory. But the
 “ Reason that seems more immediately present with
 “ *Jesus*’s Mind and Design, is this, a resolved Humili-
 “ ty and Self-denial in refusing a hasty Fame. He wou’d
 “ not easily allow even those just Honours and Applauses,
 “ that his published Works wou’d immediately procure
 “ him.

“ him. Not the least shadow of Pride, Ostentation or
 “ Self-esteem, shou’d appear in him. Nothing is rec-
 “ koned a greater Snare and Temptation to heroick Spi-
 “ rits, than the Ecchos of general Acclamation and Ap-
 “ plause. But here must be a consummate Pattern of
 “ Modesty, Humility, and Meekness, that will by no
 “ means allow that his own real Atchievements shou’d
 “ be founded abroad. Such reason one of the Writers
 “ of the History of his Life seems to intimate while
 “ he tells us, that, in Conformity to ancient Prophecy,
 “ *He shall not strive nor cry*, he shall make no Noise in
 “ the discharge of his Business, *neither shall any Man*
 “ *bear his Voice in the Streets*. With utmost Privacy
 “ and Obscurity shall he pursue his Work. He shall
 “ neither be himself, nor easily permit others to be,
 “ the Trumpets of his Fame and Exploits. Hence how
 “ rarely does he assume to himself the Characters that
 “ are his due! How seldom do we hear him, saying,
 “ I am the Son of God; I am Lord of Heaven and
 “ Earth. I am the Prince of Peace, the first and the
 “ last, the Redeemer of Mankind, or such like; When
 “ he most of all declares himself ’tis usually to the plain-
 “ est and the poorest. When the Baptist sends to know
 “ whether he were the *Messiah*, or no, he answers not
 “ categorically, but remands the Messengers to what
 “ they saw and heard. When the Jews wou’d be taught
 “ the same plainly, and be held in suspense no longer,
 “ he returns them to what he had formerly told them.
 “ His Works rather than his Lips must praise him.
 “ And is he guided by Lucre any more than by Fame?
 “ Alas! without Gratuity he distributes Health and Bles-
 “ sing to all around. He walks up and down, instruc-
 “ ting and teaching without Reward; he Heals and Saves
 “ without Fee. Moreover, in doing good he marches
 “ thro’ all manner of Calumnies, Scandals and Re-
 “ proach; counts not his Life dear to him, so that he
 “ might benefit Mankind, and fulfill the Ministry
 “ which he had received. And, as *Moses*, when he
 “ had

“ had instituted a far more pompous, splendid Ministry,
 “ in the High Priesthood, wou’d not, for all the Ho-
 “ nours and Emoluments of it, be engaged in it himself.
 “ So this Author of Religion intending to ordain a de-
 “ spised hazardous Office, wou’d, as an encouraging
 “ Captain, himself run thro’ all the Toils and Diffi-
 “ culties of it. For his Faithfulness therein, being ma-
 “ lign’d and envyed, he is at last arraigned, condemned,
 “ and barbarously crucified by the City where he had
 “ done so much good. Nor will he permit his Servants
 “ to fight for him, or attempt his Rescue by force of
 “ Arms. If one of them draws a Sword, and gives a
 “ Wound, he only takes Occasion from thence to re-
 “ buke his Friend, and heal his Enemy, and demon-
 “ strate by this the Benignity of his Soul, in forgiving
 “ the thirsty seekers of his Blood. He avows that his
 “ Kingdom is not of this World; ’tis not of the Spirit
 “ and Temper of this World; ’tis not to live and act
 “ by the Principles and Course of this World; ’tis cal-
 “ led out of this, and belongs to another World; so
 “ that unless there be another World he cares for no
 “ Kingdom. What he has here, is nothing, but upon
 “ Supposition of another World to which it is tending,
 “ and where it is to be compleated and perfected. And
 “ his Subjects are called to learn this, one wou’d think
 “ discouraging Lesson, that if in this Life and World
 “ only they had their Hope in their Lord Christ, they
 “ were of all Men most Miserable. O, what Incom-
 “ parable Devotion to God, Love to Man, and his
 “ highest Interests, unconquered Patience and Renun-
 “ ciation of all earthly Pleasures and Advantages, do
 “ shine in his wond’rous Life? How unlike is our Je-
 “ sus to a *Zoroastres*, a *Romulus*, a *Numa*, a *Mabomet*,
 “ and all the pretended Founders of Religion? It grieves
 “ me to mention them in the same Breath, in the same
 “ page with him.

“ 2. Consider we those, whom this Founder of Mi-
 “ nistry first adopted into his designed Order. Did he
 “ circum-

“circumspectly choose those into his Service, that were
 “most likely to form grand Plots and Conspiracies?
 “that were likely by Artifice, Authority, or Arms to
 “make him, and themselves great in the World? that
 “cou’d inveigle Princes, countermine or allure Statef-
 “men, harangue the Multitude, or procure Profelytes
 “by Gain, or Craft, or Cajolery? Does he seek for
 “Followers and Complices in the Court, in the Camp,
 “in the City, in the Schools, or at the Bar? No, no,
 “He calls them from rowing on the Water, and mend-
 “ing their Nets, From catching of Fish, who taught
 “them not much Rhetorick, to be Fishers of Men.
 “And tho’ he calls one from the Custom-house, yet it
 “is to leave fingering of Treasures, and to learn the new
 “Art of Satisfaction and Forgiveness. Poor, impoli-
 “tick and illiterate is his chosen Company; yea dull,
 “and slow to apprehend their Master’s most obvious
 “Instructions. And the more so as coming with busy
 “Thoughts and Expectations of Power and Greatness
 “in the World. Poor Hearts! They thought when
 “their Prince *Messias* was once come they shou’d ride
 “in triumph over the surrounding Nations. He wou’d
 “soon shake of the Roman Yoke, and Crown their
 “Country, and peculiarly dignify his adopted Com-
 “panions. They cou’d dream of little else, but flying
 “Ensigns and Armies, and irresistible Victories over
 “the subjected World. But, poor Souls, how do they
 “find themselves disappointed? their Expectations bilk-
 “ed and defeated? their Master has ne’er a Crown for
 “himself unless it be one of Thorns, and that they may
 “enjoy, if they please. He has no Sceptre, but an ig-
 “noble Reed, which traiterously rebels against the
 “Arms that wield it. If he wears Royal Purple, ’tis
 “none of his own, but lent him in Ridicule and Dis-
 “grace. Alas! It is not Empire and Sway that they
 “are fit for! nor Dominion, Policy, and Stratagem,
 “that they are called to! He chose twelve indeed
 “to bear him Company, to learn his Service, to be
 “Witnesses

“ Witnesses of his Doctrine, Life and Works while
 “ he lives, to succeed him when dead, and gone alive
 “ from the World. But what does he teach them, and
 “ train them to? Not the Art of War and Wheedling,
 “ Not polite Schemes, systems of Philosophy or maxims
 “ of State. But the Matter and Method of holy Prayer,
 “ the convicting, alaruming Doctrine, that penetrates
 “ Sou's and pricks Hearts to the Quick; the new found
 “ Method of doing good to all, loving Enemies, forgi-
 “ ving Abuses, and rejoicing in Tribulations. Plain,
 “ unassuming, simple, or single hearted Men are most
 “ fit for such Service; and such he seeks; or if he find
 “ them contrary, as he does in some Measure, such
 “ he maketh them. Honest Hearts! what unambitious,
 “ open-minded Simplicity possesses them, when once they
 “ have imbibed their Master's Spirit and Discipline?
 “ Then they tell us their natural, or their affected Fol-
 “ ly and Pride. They tell their own Dullness and
 “ Stupidity; Unbelief and Hardness of Heart; their car-
 “ nal Prejudices and Prepossessions. They tell us how
 “ unapt they were to receive their Master's Counsels
 “ and Instructions; how apt they were to mistake, and
 “ forget his Words and Actions; how they were dis-
 “ covered and reprimanded by him, when they were
 “ disputing who shou'd be greatest; what a bloody Bap-
 “ tism and Lesson some of them were called to think
 “ of, when they were proudly meditating Promotion
 “ to his Right and Left Hand in his Kingdom. They
 “ tell us how unready they were to watch with him
 “ in his last Hours, and to stand by him in his greatest
 “ Dangers and Exigency. They tell us what smart
 “ Rebukes they received from him, for their Ignorance,
 “ Self conceit, and Non proficiency under his Tuition;
 “ what Grief, Displeasure and repeated Labour they
 “ cost him by their Dulness and Untowardness. And
 “ how unfeasible it was to cure them of their unsuita-
 “ ble Dispositions, till he left them, and out of Heaven
 “ shed down a new Spirit upon them. Then, what other
 “ guise

“ guise Men are they ; than they were before! *Quantum mutantur ab illis!* How are they now altered in
 “ all their Faculties? They now see the Nature of that
 “ Kingdom they must set up for him in the World ;
 “ that it consists not in Domination, Pomp and Pageantry,
 “ but in Righteousness, Peace, and Joy of the Holy Ghost. They now see what a War they must
 “ wage, and with what Enemies they must contest.
 “ Fight they must ; but not with Arms and Instruments of Death, but with Weapons that touch not
 “ the Body but wound the Soul. They go forth armed with Reports, concerning their dead Master and
 “ his Departure, alive to another World. Conquer and triumph they must, but it must be by Prayers and
 “ Tears, by Faith, and Hope, and cheerful Dependance upon their ascended, invisible Lord. Sometimes indeed, upon some Emergencies, they find themselves
 “ obliged to commend their Ministry, and their discharge of it, ~~But~~ how do they blush, while they do so?
 “ with an Air of Self-Reflexion and Regret do they perform the uneasy Task? And tho’ they ascribe
 “ all their Ability to their Master’s Spirit and Grace, yet they look ashamed of their own Praises, and are
 “ ready to call themselves Fools for so doing. They had much rather, by Purity, Integrity, and Love, commend themselves to every Man’s Conscience in the
 “ Sight of God.

“ 3. Does not their Work carry in the Face of it a total Contradiction to all secular Interest and Design ?
 “ Cou’d any Office be invented, more opposite to all the Ends of carnal, crafty Contrivers ? Let us view
 “ a little the Nature, Parts and Branches of this strange Office. And so,

“ 1. ’Tis a piece of Work belonging to this Ministry, to cry down the Levitical Priesthood, whatever the Dignities and Revenues of it were. If we shou’d grant that that Office was founded in Craft, tho’ nothing is more certain than that it was not, and sup-
 “ ported

“ ported by Fraud, and Honour, and Profit, yet now it
 “ must be taken down and dissolved: And, what is ob-
 “ servable enough, tho’ this latter Ministry bears a full
 “ Inconsistency with the former, yet it owns, that the
 “ former was set up by divine Appointment, and that it
 “ cannot be taken down but by the same Authority that
 “ set it up. It confesses the *Jus Divinum* of it, at the
 “ same time it comes to unhinge it, so that unless this
 “ Ministry bring the incontestable Credentials of Hea-
 “ ven along with it, it effectually undermines its own
 “ Establishment! But it declares, what seems in its
 “ self, but rational to conceive, that those old Minis-
 “ trations were but shadows of good Things that were to
 “ come, that those good Things under the Kingdom
 “ of the *Messiah*, are certainly come; that therefore,
 “ these shadows must flee away, that now no more Sa-
 “ crifices must be slain, let the Priests Portion be
 “ what it will. No longer must the High Priest wear
 “ his Gold Plate upon his Forehead, or put on his
 “ rich Attire and Gems, and walk in wonted, solemn
 “ State into the most awful Part of the Temple. No
 “ more must the first Fruits and Tithes be severed out
 “ for the Priests as formerly. No longer must Cities
 “ and Oblations be unalienably confer’d on *Levi’s* House,
 “ or on any succeeding in their Room. So that if
 “ any corrupt Artifice was there, it was as effectual-
 “ ly ruined by this Ministry, as that of the Asiatic Sil-
 “ ver Smiths was, when *Paul* of *Tarsus* came thither
 “ preaching down Temples made with Hands, and the
 “ great *Diana* of the *Ephesians*. Hence what an *Odi-
 “ um* must those Preachers raise to themselves in their
 “ own Country! All the Spleen and Malice of the
 “ Priests, which is wont to be virulent enough, will be
 “ enraged and combined against them. So that it is
 “ no Wonder to find the Priests every where incensing
 “ their Friends and raising Persecution against this Mi-
 “ nistry. And it is next to a Miracle that any of the
 “ Priests shou’d be obedient to the Earth. Such Obedience
 “ wou’d

" wou'd involve in it a Renunciation of all their tem-
 " poral Interest. Nor do the Officers in this Ministry
 " claim the same Dignities, Incomes and Emoluments
 " as now devolved upon themselves. That might argue
 " a Change of the Service, but not of the Craft. They
 " own, indeed that their Lord allows they shou'd live
 " in and by their Service, otherwise they must starve;
 " and then there's an end of their Service and of them-
 " selves too. But we find that many of their profe-
 " lyted Companies were unkind to them, so that dis-
 " tant Churches and their own mechanic Labour, were
 " fain to contribute to their Support, and they are ready
 " to renounce the Power they have, of living upon the
 " Gospel, rather than prejudice the great Ends of their
 " Ministry, noble and disinterested are their Designs and
 " Pursuits.

" 2. The speculative Doctrine, these Heralds were
 " to proclaim to the World, was likely to prove distaste-
 " ful and incredible there; and themselves wou'd be
 " counted Fools for publishing it; so far from procuring
 " Credit and Repute, that it wou'd be reckon'd extream-
 " ly Irrational and Absurd. Tho' Christianity is in its
 " self a most admirable agreeable Superstructure upon
 " Natural Religion; and will appear so when the
 " Branches of Natural Religion are well understood
 " and digested; but Alas! How little of true natural
 " Religion was known and practised in the World,
 " when, and where the Apostolical Ministry came?
 " It is indeed our unspeakable Advantage, that Chri-
 " stian Verity has been recommended to us by our An-
 " cestors; that many Prejudices or Prepossessions against
 " it have been prevented, or enervated by our Educa-
 " tion in a Land where it is the established Religion.
 " But let us, a little, suppose our selves in the Case
 " of the gentile World, or of this very *Isle*, when the
 " Gospel first came thither. Suppose our selves igno-
 " rant of the true God, and his Prerogatives; capti-
 " vated by Idols, blinded by the Devil, enslaved by
 " fleshly

“ fleshly Lusts, and Love to present Things. What
 “ Thoughts now shou’d we have of a Man, a poor
 “ despicable Man, that shou’d walk from Town to
 “ Town, declaring to all that they must renounce the
 “ Gods that they had long worship’d, tho’ the Sun,
 “ or Moon, or *Tuisco*, or *Woden*? That they must
 “ be lost and perish for ever, unless they devoted
 “ themselves, Body and Spirit, to the Love and Ser-
 “ vice, of a Man, one *Jesus*, that was hanged upon a
 “ Tree at *Jerusalem*; that they must receive him for
 “ their Saviour, who, by the Authority of Magi-
 “ strates in his Country was crucify’d among notorious
 “ Malefactors there? That in this crucified Man did
 “ dwell the fulness of the Godhead bodily; that he
 “ went about continually working Miracles, triumph-
 “ ing over Devils, and preaching the Way to endless
 “ Happiness. That while he was thus ignominiously
 “ Slain he was a most grateful Sacrifice to Heaven for
 “ the Sins of the World. That he was raised from
 “ the Dead by the Power of God, his Father, on the
 “ third Day after his Burial. That, about forty Days
 “ after that, he mounted visibly thro’ the Air, was
 “ admitted into the highest Heavens, has taken his
 “ Throne, his Seat, at the Right Hand of his Father;
 “ over all the blessed Spirits there; that he is commis-
 “ sioned to be Judge of Quick and Dead; that accord-
 “ ingly at the Conclusion of this World, he will
 “ come again in the Clouds, will open the Graves and
 “ raise the Dead, and adjudge all Mankind to their
 “ several States of Bliss or Torment, enduring to Eter-
 “ nity. What strange, incoherent Reports wou’d these
 “ seem? And how wild and extravagant the Reporter!
 “ And did he bring no Attestation by plain and unde-
 “ niable Miracle, and probably, if he did too, we
 “ shou’d scorn him and his Reports. Nay, to quit the
 “ former Supposition, and to raise our Island to a more
 “ polite State; Let us fancy it exalted to that Wit, Sagaci-
 “ ty, and rational Learning it now Boasts of; enriched
 “ with

“ with modern Improvements in Natural Philosophy,
 “ and Mathematical, and Mechanical Knowledge, ad-
 “ dicted to close Connexions and Deductions of Reason,
 “ yet altogether unacquainted with Evangelical
 “ Revelation; shou’d a *Paul* come to us in these cir-
 “ cumstances, preaching a crucified, sacrificed *Jesus* and
 “ Remission of Sins, and Resurrection from the Dead
 “ thro’ him, doubtless, he wou’d meet with no less than
 “ the *Athenian* Scoff, *what wou’d this Babler say?*
 “ *What wou’d this Prater be at?* And so, I no ways
 “ doubt but even true Philosophy wou’d be, as I fear
 “ it is now, a Prejudice to the Cross of Christ and an
 “ Impleader of it as Folly and Nonsense: And the
 “ Apostolical Preacher, as Divine as he is, must be con-
 “ tent to go without the Demonstrator and Disputant,
 “ and take up, if he gains any Profelytes at all, with
 “ the poor, illiterate Vulgar. The Doctrine of this Mi-
 “ nistry cou’d expect no Honour or honourable Re-
 “ ception, when it set out into the World, but must
 “ in all human Expectation prove, as really it did to
 “ the *Jews*, tho’ they were prepared for it, a *stumbling-*
 “ *block*, and to the *Greeks* and other Gentiles, *Foolish-*
 “ *ness*. Then

“ 3. The outward Rites belonging to this Ministry,
 “ are poor and mean; such as will bring no Advan-
 “ tage to the Administrator. Here are no costly At-
 “ tires appointed, no splendid, pompous Services pre-
 “ scribed. In some of the Levitical Ministration, the
 “ Priests were immediately treated. The Shoulder and
 “ Breast of a Sacrifice wou’d sometimes be their due.
 “ But here the sacred Dispenser has nothing for his
 “ Pains worth his Labour. If he Baptize a Profelyte
 “ the Water will make him no Compensation; if he
 “ Commemorate the Saviour’s Death, for that is to be
 “ remembred in all the baptized Societies, an Inch of
 “ Bread, or Sup of Wine, in common with others,
 “ will be but a small Gratiuity. The Materials look
 “ plain and ignoble in the World; enough, one wou’d
 “ think

“ think to disparage the whole Appointment. And if
 “ the Steward of these Myſteries ſhou’d make ſuch a
 “ Diſtinction and Selection to be admitted thereto, as
 “ the Nature and Ends of the Myſteries do require, he
 “ is ſure to procure ſufficient Ill-will and Diſpleaſure to
 “ himſelf.

“ 4. The Practical Doctrine inculcated by this Mini-
 “ ſtry, was, and I fear is ſtill like to be, unſavory and
 “ ungrateful to the World; entirely oppoſite to Fleſh
 “ and Blood. It flies in the Face of all Hypocriſy and
 “ Guile; all Fraud, Extortion, Selfiſhneſs and Unrighte-
 “ ouſneſs of Men. Doctrine contrived to root out all
 “ Ungodlineſs and Injuſtice from the Minds and Hearts
 “ of Mankind! Who is there, even in the baptized
 “ Lands that is fond of the great Leſſons of internal
 “ Purity, Condeſcention, Self-denial, Renunciation of
 “ ſenſual Pleaſure, and Imitation of Jeſus, the Founder
 “ of this Miniſtry? O how ſtrangely do Men’s Luſts
 “ and Paſſions fight againſt all the Rules, that muſt be
 “ preached by theſe Miniſters? O what Pleaſures do
 “ Men find in indulging their Pride, their Humour
 “ and Avarice? How precious is every Punctilio of
 “ expected Honour? How ſweet is revenge and the Gra-
 “ tification of each Exorbitant Inclination? Hence,
 “ what an Impertinence it is to talk an Hour together
 “ about Mortification of Sin, of the Fleſh, and Fleſh-
 “ ly Appetite? To what purpoſe is it, to Diſcourſe a-
 “ bout crucifying the World, living by Faith, and vivid
 “ Apprehenſion of Things unſeen? ’Tis uſeleſs, to
 “ treat of Converſation in Heaven, and Affections on
 “ Things above; unleſs we mean the Wealth and Plea-
 “ ſures that are at preſent above our Reach. ’Tis non-
 “ ſenſe to recommend and urge Contentment, Patience,
 “ Humility, Meekneſs, and forgiveness of Wrongs, in
 “ the World, where Pride and Self-Conceit, and every
 “ diſorder’d Paſſion have the aſcendant. The Preach-
 “ er may Talk what he pleaſe, and ſupport his Talk
 “ too with Reaſon and Authority, but his Hearers

“ will do what they list, little can he expect of inward Satisfaction, of a Joy or Crown of Rejoycing, any further than divine Power Countenances him, in such a blind, self-willed, distracted World as this is.

“ 5. 'Tis an hazardous Task, to inform Grandees and Nobles, or any Superiors of their Sins and Vices, to oppose by sacred Admonition and Warning, their Licentious Practices, The Lord of this Ministry, as lowly as he was himself while he was here, demands, that Princes and Potentates shou'd be subject to him, and to these Servants of his in the discharge of their Office. He has but one way of Salvation for all. And that's the way of Repentance, Conversion and Holiness. He commands baptized Governors, and great Ones to depart from Iniquity, to submit to his Institutions, and Walk according to his Gospel. But if his Minister endeavour in his Name to convince their Highnesses, their Honours, their Lordships of their Sins, and to rouse their Consciences from any flagitious Course, and draw from disobedience to the Lord Christ, he shall be reckoned a proud, pragmatical Fool, an Enemy to their Dignity and Grandeur, and rewarded, it may be with a Prison or Jail. A wicked *Ahab* will hate a *Michaiab*, who, according to God's Word cannot Prophecy good concerning him, but evil. A faithful *John* shall be sent to Prison, that dares to touch the Business of a beloved *Herodias*, and be beheaded at the Instigation of a wanton Mistress. And as dear as Prerogative is to the Kings of the Earth, he shall be censured, scap'd, and perhaps, fettered too, that wou'd honestly maintain the Authority, and Royalties of King *Jesus*. Who wou'd, out of carnal Craft, undertake such an Office in which all things run so diametrically opposite to Honour, Safety, Peace, and Interest? Such is the Work it self.

“ 6. Consider we the Qualifications, the grand Character of the Society requires of those that assume this Ministry.

Ministry. This alone will sufficiently argue, that no worldly, selfish Projection could be the Foundation of it. O what excellent, sincere, conscientious, holy Persons must they be! O with what Integrity, Patience, Resolution, Courage and Victory over the World must they be armed and fortified? They that would be listed among the Bearers of this Office, must be, ought to be, if they will acquit themselves well therein, Men of a different Spirit and Temper, of a different Aim and Interest from that, that guides and governs the World. For,

1. These Ministers must be low in their own esteem, humble, kind and condescending to all; ready, in their way of Service, to serve high and low, rich and poor; willing to visit the meanest Cottages, Prisons, Sick Beds, or any where, so they may serve their Master and the good of Souls. *Mat. v. Blessed are the Meek, Blessed are the Poor in Spirit, and those that hunger and thirst after Righteousness*, are some of the first Instructions they are to go by. They must hate Pride, and Elation of Mind, as the Character and Condemnation of the Devil. Ambitious Contentions and Emulations are Contradictions to the Spirit they must possess. A Lover of Pre-eminence, and Dominion, as *Diotrephes*, forfeits his Station in this Ministry. They must not act for themselves, or preach for themselves, as the End of their Service. But do all as for their Master, consequently his Example and Injunction must be their Rule. *1 Cor. iv. 12, 13. Being reviled, we bless; being persecuted, we patiently suffer, being defamed, we intreat*; is a Copy after which they are to write; and it will be long enough I suppose before the World is fond of such a Craft as that.

2. They are to be mortified to the World, and the Enjoyments of it, content with Poverty, and the lowest Circumstances, wherein they may serve their Master. This, I hope, is not the dictate of fraudulent De-

“ sign. In the defect of secular Possessions, they must
 “ be easy and satisfied, or if such honestly fall to their
 “ share they must beware of setting their Hearts upon
 “ them, of being elevated by them, of being exalted a-
 “ bove the Humility and Constancy of their Master’s
 “ Service; and shou’d expend their Treasures for their
 “ Master’s Honour, and his Churches good. 1 Tim.
 “ iii. 3. *Not greedy of filthy Lucre, not Covetous* are rul-
 “ ing Characters of an Apostolical Bishop. The first
 “ Company, the Master sent out, he sent without Money,
 “ as intimating they must live by Faith on him, and on
 “ the good will their Work procured them. When a
 “ Demas begins to love this present World, and to be
 “ Sollicitous for the securing a little of it, he soon leaves
 “ his Work, and those that are faithful in it.

“ 3. They must expect sorrows and Tribulations a-
 “ midst their Work and Business, to run thro’ a fight
 “ of Afflictions in the Discharge of their ministry. What
 “ poor Encouragement does the Head of the Order af-
 “ ford to his chosen Fraternity, when at their solemn
 “ Inauguration and Mission, he tells them, *Mat. x.*
 “ *16. He sent them out as Sheep among Wolves, innocent*
 “ *and unarmed among ravenous Brutes. That they shou’d*
 “ *be hated of all Men for his Sake.* A fine Allurement,
 “ truly, to draw and keep them to his Side and In-
 “ terest! Did ever Crafty Founder of a Sect give such
 “ Prognostications to his Partizans? *Ver. 17, 18. That*
 “ *they shou’d be delivered up to Councils, and Alas! what*
 “ *Learning, Countenance or Courage had they to ap-*
 “ *pear before Councils? Scourg’d in the Synagogues,*
 “ *brought before Governors and Kings; yea, and in time*
 “ *butchered for the sake of God, and a good Con-*
 “ *science.* Good God! were ever such Proposals made
 “ out of a crafty Design? As our Lord plainly foretold
 “ his own Sufferings, that when they came, his Servants
 “ might not be surprized; so he as plainly fore-shews
 “ them their own, that, when they also came to pass,
 “ the Sufferers might not say they were disappointed,

“ and

“ and be scandalized at him. He fairly apprizes them
 “ beforehand of what they must expect and be content,
 “ yea, glad and ambitious, to bear for his Name's sake.
 “ 4. They must fight against Adversaries, that nei-
 “ ther themselves nor the World can see. Principalities
 “ and Powers of the Air, of Hell, and Darkneps. *Ephes.*
 “ vi. 12. *We wrestle not against Flesh and Blood only,*
 “ *but against Principalities and Powers, against the*
 “ *Rulers of the Darkneps of this World,* those Powers
 “ that know how to Manage the Ignorance and Dark-
 “ neps of this World, *against spiritual Wickednesses* or
 “ wicked spiritual Things, *in high Places,* or in the
 “ heavenly Regions; perhaps inhabiting the vast Cli-
 “ mates between *Saturn's Orb,* and the fixed Stars;
 “ these wicked Spirits wou'd be continually molesting
 “ them, obstructing their Work, prejudicing the World
 “ against them, disturbing and seducing their Profelytes.
 “ and creating them continual Trouble, great Care and
 “ Fear. Hence says one of the Office to a profelyted
 “ Society, *1 Thess. iii. 5. When I cou'd no longer for-*
 “ *bear,* being over-born with Concern, and Jealousy
 “ for you, *I sent to know your Faith* how it did, how
 “ healthy and strong it was, *least by some Means the*
 “ *Tempter have tempted you, and our Labour be in vain.*
 “ This subtil Tempter can soon frustrate all our La-
 “ bours. What difficult Work is this to fight with in-
 “ visible Combatants? What worldly Advantage will
 “ they gain by so doing?
 “ 5. They must expect Troubles and Tryals from
 “ their own Profelytes, and profelyted Flocks, when
 “ they have taken a great deal of Pains to gain any
 “ Company to a credible Adherence to their Master,
 “ they must be prepared for Exercises and Sorrows even
 “ from them. Some will be entangled again by
 “ the World; some will be spotted by the Flesh;
 “ some will be ensnared by Seducers, some will be mu-
 “ tinous and schismatical, some conceited and untracta-
 “ ble, some weak and distempered, some sorrow-

“ful and despondent. All will need to be strengthened
 “and built up in their Religion. O what a Fearful,
 “jealous, Careful, Anxious Life, must the Apostolical
 “Minister lead! 2 Cor. xi. 2. *I am Jealous over you*
 “*with godly Jealousy*, saith one of them to a Company
 “of Profelytes. 2 Cor. ii. 4. *And out of much Afflic-*
 “*tion and Anguish of Heart, I wrote unto you, with*
 “*many Tears*, saith he elsewhere. O Foolish Craft,
 “that cuts out so much hearty disquietment for the
 “Possessor of it!

“6. They must be resolved to pursue the Business
 “of this Office unto the End, they must not expect to
 “be discharged, while Life and Ability lasts, from
 “concern about it, on they must go, tho’ Difficulties
 “and Discouragements lie in their way. an unbelieving
 “Heart will oft recoil. The Interest of the World,
 “and the Flesh will oft powerfully dissuade and re-
 “luctate, but on the faithful Servant must go. O how
 “Heroic, and more than Humane is that Profession of
 “one of the Primitive Leaders in this Ministry, *Acts*
 “*xx. 24. But none of these Things move me*, none of
 “the Bonds and Affliction, that did abide him in every
 “City, *neither count I my Life dear, that I may finish*
 “*my Course with Joy*, strange Conjunction! that a-
 “midst Bonds, and Afflictions he shou’d finish his
 “Course with Joy! *and the Ministry which I have re-*
 “*ceiv’d of the Lord Jesus, to testify the Gospel of the*
 “*Grace of God*. And again, *Acts xxi. 13. What*
 “*mean you to weep at the Thoughts of my Departure?*
 “*and to break my Heart in sympathy with your Grief;*
 “but tho’ I love you, and to stay with you, yet *I*
 “*am ready not to be bound only, but to die at Jerusalem*
 “*for the Name of the Lord Jesus*. Mad Craft, that
 “runs the Possessor of it upon such desperate Methods
 “as these! But his Wisdom, his Learning, his Love
 “to the profelyted Companies, shew that he knew
 “what he did, when he so said, and professed himself
 “ready so to act.

“7. It

“ 7. It belongeth to these Ministers to preach down
 “ Hypocrisy, Guile, and Fraud; to declare the Hate-
 “ fulness of such Vices both to God and Man; to de-
 “ nounce the Judgment of God both Temporal and E-
 “ ternal against those that live in the Guilt of them.
 “ Shou’d they then be conscious of Guile and Impof-
 “ ture, in the Foundation of their own Office, they
 “ must be continually impeaching themselves, wound-
 “ ing their own Minds, and galling their own Consci-
 “ ences; which wou’d give but little Peace, Rest, or
 “ Comfort within, amidst their Tryals and Tribulations
 “ without, certainly then Mad wou’d they be if they
 “ did not quickly renounce such a self-condemning, self-
 “ tormenting Service.

“ 8. They must be content to wait for their Master’s
 “ Reward till the End of Life, and End of Time: Not
 “ but that they have some earnest now in the inward
 “ Peace and Joy, that he sometimes affords them. But it
 “ is scarce enough to out-balance their Sorrows and Fati-
 “ gues. It is nothing in Comparison with what he
 “ has promised them. For that they must take his
 “ Word. They trust he will take them to himself at
 “ Death. They hope they shall come again with him,
 “ when he returns to Judgment. They must expect
 “ that he will come to call the World to Account; that
 “ he will judge all according to their Works; they must
 “ believe that then the Books shall be opened; the
 “ Book of God’s Law, the Book of *Jesus’s* Gospel,
 “ the Book of Human Conscience, and the Book of
 “ Life; and that, then the faithful Adherents to *Jesus*
 “ shall be signalized, openly dignified and crowned.
 “ Unexampl’d Craft, that looks beyond the World,
 “ and flies beyond the Bounds of Time and Possessions
 “ of Mortality! But see the Self Contradiction! the
 “ Foundation, these crafty Ministers have laid for the
 “ blasting of their own Hopes, and robbing themselves
 “ of their own Crown and Reward! They reserved
 “ their chief Joys and Peace, and Glory, for that
 “ Day

“ Day in which the Lord, will come to judge the
 “ World in Righteousness. That’s the Day they pro-
 “ claim and preach, and by the preaching of which
 “ they would keep the World in awe. That’s the Day
 “ for which they patiently suffer and wait, and hope,
 “ and long. Then they expect to triumph over all
 “ the unbelieving World ; and to be carried by Angeli-
 “ cal Chariots to Heaven ! and how effectually have
 “ they undermined and ruined all these glorious Expec-
 “ tations ! Why ? That’s the Day wherein according
 “ to their own Confession, the secrets of all Hearts shall
 “ be judged ! The Day wherein all Hypocrisies and
 “ Frauds, all Cheats and Villanies, and Impostures
 “ shall be detected and shamed before all the World !
 “ wherein all Deceivers, False Prophets and Seducers,
 “ all that work Abomination and make Lyes, shall be
 “ cast into the fiery Lake, that burns for ever ! Wo
 “ then, to these egregious Seducers, if by their wicked
 “ Craft and Guile, they have imposed upon the World !
 “ What will become of them then ! Nay, what be-
 “ comes of their Peace and Conscience and Interest now ?
 “ If they believe not a Day of universal Assize and Judg-
 “ ment, they are intolerable Deceivers in arguing, pleading
 “ preaching the Necessity, Usefulness, and Futurity of
 “ such a Day. If they believe that such a Day there will
 “ be, and at the same time are conscious of any Guile and
 “ Imposture in the founding of their own Office, they have
 “ marked themselves out for Curse and Damnation at
 “ that Day. And thus by opposing the World at present,
 “ by their ungrateful Ministry and by blasting their own
 “ Hopes, and exposing themselves to Divine Indignati-
 “ on, at the great Day of Account, they have effectually
 “ ruined themselves for Time, and for Eternity.
 “ And could this be the Project of worldly Policy and
 “ selfish Craft ! No, no, Gentlemen, it could never be.
 “ It was invincible Honesty, Sincerity and Truth,
 “ that constrained the first Managers of this Ministry
 “ to throw themselves in the Pursuance of their Office,
 “ upon

“ upon all the Malice and Fury of an outrageous World.
 “ Thus their Qualifications, Preparations of Mind
 “ and Resolutions will vindicate them. Then

“ 9. To say no more, had this Ministry been found-
 “ ed or begun by Craft or Fraud, it is impossible but
 “ that it wou'd have been detected and confounded long
 “ ago. The Author, and his Designs, his Measures,
 “ Modes of Accomplishments, Reasons and Ends, wou'd
 “ have, long ago been discovered, and laid naked be-
 “ fore the World. And that sooner in this than in any
 “ other Conspiracy, and that will appear, if we but
 “ solemnly consider these Things.

“ 1. The number that was admitted into the Confe-
 “ deracy at first. There's *Jesus* and his twelve cho-
 “ sen Companions. These Companions must be let
 “ into the Secret and Intrigue; for they were always
 “ to be with him; to know most of his Mind and
 “ Manage and Conduct; were privately instructed by
 “ him, and were to manage the Design most Eminent-
 “ ly, Notoriously; Publickly after *Jesus* was removed
 “ and gone out of the World. Now 'tis dangerous
 “ to commit an Important Politick-Design to so many
 “ Heads and Tongues. Considering the Weakness and
 “ Simplicity of some, the Precipitance and Rashness of
 “ others, the Cowardice and Timorousness of others,
 “ the Pride and Insolence of others, the Honesty and
 “ Conscience of others, the Worldliness and Covetous-
 “ ness of others, the Love of Life and Fear of Death
 “ in others, 'tis twelve to one but such an Intrigue is
 “ discovered and soon blown up. Nay to these we may
 “ add the Seventy Disciples, that are instructed in the
 “ same Design, sent out upon the same Errand, com-
 “ missioned for the same Ministry; and then there are
 “ too many of all Reason, to be entrusted with a craft-
 “ ty fallacious Conspiracy. Then

“ 2. What their Work was, what the Fatigues, Dis-
 “ couragements and Hazards were, they were to run,
 “ we have already in some measure seen. Great Ha-
 “ zards

“zards may be run for the sake of great, expected and
 “intended Advantage. Death it self may be ventured
 “upon in Defence of what is believed to be just and
 “true, or for the sake of Reward in another World,
 “but these Confederates, if they are engaged in an
 “Imposture, do, upon their own Principles effectually
 “ruin themselves here and for ever. Then

“3. What is sedately to be remarked, one of the
 “original Confederacy, for a Season deserts his Master,
 “another absolutely betrays him. One for a season de-
 “serts his Master. An hour of Danger and Tempta-
 “tion arises; *Jesus* himself is apprehended and taken
 “into his Enemies Hands, the Foreman of the Jury,
 “or of the chosen 12 that were to be his Witnesses to
 “the World, in his Fright, Hurry and Surprise de-
 “nies, disclaims, abjures his Master, and all Acquain-
 “tance with him, which yet was no more than *Jesus*
 “foreknew, and foretold him of. Now in this dismal
 “Hour of Tryal, here was the fairest Opportunity of
 “Vindication for the Deserter to go and open the whole
 “Plot, either to the Jewish *Sanhedrin* or the Roman
 “Governour. Then had *Peter* been applauded, and
 “perhaps, rewarded; his future Sorrows and Sufferings
 “prevented; the *Sanhedrin* and Governour justified in
 “putting the Deceiver to Death; unspeakable good done
 “to the World, in preventing the spreading of the
 “Intrigue, and that Persecution and Bloodshed, that
 “the Prosperity of it has occasioned in the World.
 “But instead of this, a Look of the apprehended *Je-*
 “*sus*, his own Conscience and Reflection sends him to
 “bitter Anguish and Tears, and almost breaks his
 “Heart. When his Hurry and Surprise is over, he
 “returns to *Jesus*'s Cause and Party, and even after *Je-*
 “*sus* is gone out of the World, most strenuously espouses
 “his Innocence, Honour and Cause, pleads it before
 “the Council, the Magistrates, and the People, main-
 “tains it even to the enduring of Stripes, Imprison-
 “ments, and Bonds, and even Death itself. Another

“ is a Total Traytor. He loves Money, which he
 “ knows how to procure better than by his Ministry,
 “ and sells his Master, or, for hire, betrays him into
 “ his Enemies Hands. When he has done so, does his
 “ Money do him any Good? Has he Peace within for
 “ delivering up a Seducer? Has he Satisfaction in be-
 “ heading, a formed, politick Conspiracy? No, no, his
 “ Money burns his Pocket, his Hands, and Conscience.
 “ He throws it down and throws it away in the Pre-
 “ sence of his later Confederates: He has betrayed in-
 “ nocent Blood, and his Conscience is all on a Flame,
 “ and in Self-Rage and Self-Revenge he must either
 “ burst in Pieces or hang himself, or both, Fool that
 “ he was, cou’d he not have gone and opened the whole
 “ Conspiracy, and thereby have justified and gratified
 “ the Governour, the Priests, the Sanhedrin, and Sol-
 “ diers, and have saved his own Heart, and Neck and
 “ Life? But the Innocent Jesus foreknew and foretold
 “ him also what he wou’d do. And it was doubtless
 “ a Piece of wonderful Wisdom and Providence in *Jesus*
 “ (as foreseeing the Charge that wou’d be raised against
 “ him) to choose one into the original Confederacy,
 “ that he knew wou’d be a Traytor, that it might
 “ appear to his Enemies, to his Friends, and the whole
 “ World, that when the Traytor had said, and done
 “ his worst, he had nothing but Integrity and Innocency
 “ to lay to his Master’s Charge.

“ 4. How great have been the Controversies, Muti-
 “ nies, and Contentions of these Ministers, and their Pro-
 “ selytes, and Assemblies in all Ages? How little cou’d
 “ they agree save in the great Fundamental Reports
 “ concerning *Jesus*, his Life, and Death, and Resurrec-
 “ tion from the Dead! Questionless, amidst all their
 “ Feuds and Spleen, and exasperated Oppositions, the
 “ Fundamental Fraud had been detected, had there been
 “ any such. When *Paul* and *Barnabas* fell out even
 “ to parting asunder, the Plot was not discover’d. When
 “ *Paul* reprimanded *Peter* for his Dissimulation; He
 “ might

“ might have returned upon the Profelyte of *Tarfus*
 “ with a *Clodius accusat Mæchos* ; He was as Zealous
 “ a Promoter of the original Fallacy, as any of them
 “ could be. A *Demas* that loved the World, a *Diotre-*
 “ *phes* that loved Pre-eminence, a *Timothy* that must travel far and near, and drinks Water amidst his Infirmities, an *Epaphroditus*, whose Work almost kills him ; a Minister that had lost his first Love ; a *Paul* grown cool and aged, and brought before *Nero* ; an excommunicated *Hymenæus* or *Alexander*, or some peevish vexed Officer or common Christian, wou’d certainly have betrayed the Cause, and have exposed the Basis or Bottom of it to the pleased triumphant World. But since none of this is done, Since Christian Doctrine still appears Rational, Masculine, Noble and Worthy of the Deity. Since *Jesus* is vindicated by the Lives and Deaths of ten thousand times ten thousand excellent Persons. Since he was justified by the Divine Spirit falling upon his Disciples, after his Departure out of the World. Since contending, enraged, passionate Ministers, Councils, Churches, Christians do still agree to maintain (and that often to the Death) the Truth of *Jesus*, and the Fundamental Reports relating to him, he must either be Mad, or possessed with the Devil, or both, that can surmise or conclude that this Ministry was founded in worldly Craft, politick Artifice, or secular Designs, or any thing else than impregnable Truth, and sacred Intention to save the World and make it Happy.

“ We may not say that God ordains the Sins of Men. It beseems not his Holiness and Goodness so to do. But, we see, he permits them. And since he does so, doubtless it is for Wise and Righteous Ends and Reasons that he does so. And what more immediate End or Reason of that strange Providence, that has permitted so much Contention, Animosity, and Division thro’ all its Ages in the Christian World, what

“ more

“ more immediate Ends of such a Permission, I say,
“ does appear than these.

“ 1. That the Progress the Christian Doctrine and
“ Religion has made in the World, yea the continuance
“ of it there, is far more owing to the Providence and
“ Grace of God, than to the Union or united Councils
“ and Policies of that Christian World itself.

“ And 2. That had there been any notorious Fraud,
“ Forgery or Imposture in founding and establishing
“ the *Primo Primitive*, or original Christian Ministry,
“ it had been discovered and exposed long ago. How-
“ ever, Churches, Councils, Ministers, or Members
“ of the Church, have disagreed in the Superstructure,
“ they have yet agreed in the Foundation, and agreed,
“ often to Seal it with their Blood.

“ The Consideration of this Office, thus instituted,
“ framed, and designed, may lead us to these further
“ Meditations.

“ 1. It must be owned, by all that acknowledge a
“ God and Religion, that the principal Business of this
“ Office is necessary and sacred. Is it not necessary that
“ the poor, blinded, foolish Inhabitants of the Earth
“ shou'd be taught their own Capacities and Dignity?
“ taught what they are, and what they are capable of
“ enjoying or suffering for ever! shou'd they not be
“ taught the Nature and Perfections of that God, in
“ whom they Live, and whom they are to Serve?
“ shou'd not they be taught his Law and Love, his
“ Mercy and Promises, and their Obligations and Duty
“ to him? Is it not necessary that sleepy Minds shou'd
“ be awakened? That drowsy Spirits and Faculties
“ shou'd be roused to spiritual Pursuits, and everlasting
“ Acquisitions? Shou'd not immortal Souls be called off
“ from the Follies and Nonsense of a distracted World; and
“ be set a flying tow'ards celestial Life and Immortality!
“ Sacred Work, to foment Religion, Love and all De-
“ votion to God! to diffuse and cherish Righteousness,
“ Integrity, Prudence, Peace, Goodness, and every Vir-

“ the

“ tue in the World ! To controul and check the Passions, Humours, and Vices, that disturb States, embroil Kingdoms, and ruin Families and Souls ! Divine Service indeed, to advance the Name and Praises of the blessed God, and to help on the Joy, the Holiness, and Happiness of Man !

“ 2. The fulness of Duty, that is to be inculcated by this Ministry is truly admirable. What Part or Branch of humane Obligation and Office is here omitted ? They have natural Religion to recommend, and all, that can be supposed to be superadded by the Work and Obligation of Redemption, and the favour of a supernatural Revelation. What a wise sagacious Person was this *Jesus*, who, tho’ he travelled not out of his own Country, (as many Philosophers did far in quest of Knowledge) tho’ he was not bred up in the Schools ; probably, had never been at School, or learned Letters (yet cou’d not profess himself to be, as *Mahomet* does, the Prophet that cou’d neither write nor read ; for he was skilled in both) yet readily, out of his own Bosom, and in a narrow Compass, delivers all the Safe, Wise, noble Rules of Piety, Virtue, Goodness and Blessedness that can be found in any of the learned, famous Philosophers or Morallists ? Happy Disciples, that without beating their own Brains or tiring their Wit ; without the fatigue of long Journeys or Voyages, of learning many Languages or Notions, of reading many, or vast Volumes, cou’d easily, from their Master’s Lips, in a few Hours time hear more practical Wisdom and Goodness, than a *Solomon* or *Socrates* cou’d teach them !

“ 3. How inexpressible is the Love of *Jesus* to this dark deluded World ? We will not consider him now as Redeemer ; but an excellent Morallist, moral Philosopher, or Divine. By moral here, we mean not barely, that which teaches the mutual Duties of Mankind ; but that which teaches all moral Perfection ; *i. e.* perfect Piety and Righteousness, and consequently,

“ frequently, perfect Felicity. How intent is he upon
 “ promoting the Wisdom, Purity and Blessedness of
 “ Man! He takes to him twelve Associates (for after the
 “ Traytor’s Death, another is assumed into the Frater-
 “ nity) Articles and Agrees with them to undertake and
 “ pursue this Work first in *Palestine*, then in all the
 “ Countries of the World, whither they cou’d come,
 “ thro’ all Difficulties and Dangers, even to Death itself.
 “ He gives an Example by dying himself in the Service,
 “ and hireth them to do so too. For he gives them his
 “ Word and Promise, such Assurance as they believe,
 “ embrace and depend upon, that if they will be faith-
 “ ful to the Death, yea Sacrifice their very Lives in the
 “ Service of illuminating and purifying the World, he
 “ will make them more than Amends in a better blis-
 “ ful World. O noble, sublime, sacred Project! That
 “ thirteen Persons, to whom *Paul of Tarsus*, and *Bar-
 “ nabas of Cyprus*, one of the Levitical Family and
 “ Order, and others afterwards, were added, shou’d
 “ combine and confederate together to renounce all that
 “ was dear in the World, to run thro’ incredible La-
 “ bours, Travels and Sufferings, to lay down Life itself in
 “ the Work of instructing, reforming, and refining this
 “ World, in order to its Immortal Blessedness! O In-
 “ comparable Love and Good-will! Had a *Plato*, whose
 “ Philosophy is reckoned so Divine, or an *Aristotle*,
 “ whose Ethicks are so celebrated, or a *Socrates*, pro-
 “ nounced so Wise by the Oracle, done so, *i. e.* induced
 “ and gained a dozen Disciples to concur with him to
 “ make themselves Martyrs for the good of the World,
 “ How had they been celebrated and renowned? But
 “ it is well the best Divine had the greatest Love! This
 “ Honour belongs to *Jesus*, who thus endearingly and
 “ charmingly bespeaketh his adopted Fraternity; *Luke*
 “ xxii. 28, 29, 30. *Ye are they that have continued with*
 “ *me in my Temptations; and I appoint unto you a King-*
 “ *dom, as my Father has appointed unto me; that ye may*
 “ eat

“ eat and drink at my Table in my Kingdom, and sit on
 “ Thrones, judging the twelve Tribes of Israel.

“ 4. How Deep and Holy is the Design here of re-
 funding all Honour and Glory into the Hands of the
 “ Eternal, Blessed God? The Lord *Jesus*, as great as
 “ he was in himself, and as much right as he had to
 “ make himself some great One, still empties himself,
 “ makes himself of no Fame or Reputation, but what
 “ his Works unavoidable bespeak, seeks not his own
 “ Glory (in separation from God's) but refers all to the
 “ Honour and Praise of God. The Scholars of *Jesus*,
 “ in Conformity to him, seek not themselves, depre-
 “ ciate their own Sufficiency, Wisdom, Power and
 “ Worth, and so return all their Glory to their Lord
 “ and Master. So from first to last the travelling Legates
 “ assume nothing to themselves, but ascribe the Glory
 “ and Honour of all, to their blessed Lord. Their
 “ Lord lifts it up into the Hands of God his Father;
 “ there its lodged and left for ever. Seraphick design,
 “ to magnify the glorious God, as the *Alpha* and *Omega*
 “ the Beginning and End of all!

“ 5. The more I contemplate the Nature, Use and
 “ End, the Wisdom, Purity, and Goodness of this Mi-
 “ nistry, the more persuaded I am, that it was (princi-
 “ pally) ordained, not of Man, but of God; That the
 “ Religion that sets it up, and is set up by it, is not of
 “ Man, but of God; That the Code that contains the
 “ Original Charter of this Ministry, *viz.* The New
 “ Testament or Covenant of *Jesus Christ*, which is
 “ particularly his Covenant with his Ambassadors and
 “ Delegates is of Divine Original and Authority. What
 “ is there Humane or Terrene in this Office? What is
 “ there that can be supposed, suggested by the Spirit of
 “ the World, or by the (now) natural Propensions of
 “ Man's Heart and Temper? What is there that favours
 “ of Flesh and Blood? or of private selfish Disposition
 “ and Byass? Nay, what is there, that is not apparent-
 “ ly

“ ly Excellent, Heroic, Heavenly and Divine? And
 “ that does not loudly proclaim

Procul hinc procul ite prophani !

Avoid, Prophaneness! come not near!
 Nothing but Holy, Pure and Clear,
 Or that, that groaneth to be so,
 May, at his Peril, further go.

Herb.

“ And yet it is of this Order and Function thou hast
 “ wished to be! a Successor to those Holy Ones, whose
 “ Minds and Aims have fled beyond Earth and transi-
 “ tory Things tow’rds the blessed Eternity! O how
 “ long, how unfeignedly, blessed Lord, has thy poor
 “ Vassal craved to be added to the number of thy faith-
 “ ful Ones in this Service? How ambitious have I
 “ been of a Place among those thou employest in calling
 “ and collecting the Souls thou wilt call and glorify?
 “ How lovely have thy Tabernacles, sometimes appear-
 “ ed! How venerable, and yet sweet the Work that is
 “ to be accomplished there? How have I loved thy
 “ Name and Glory? wished that I might be made use
 “ of to embalm it, to spread the perfume of it, and re-
 “ present it grateful to the insensible World! O that I
 “ may have the Honour of turning some (one at least)
 “ from Darkness to Light, and to the Inheritance of the
 “ Sanctified!

“ But yet how has my Heart recoiled? and Fear and
 “ Jealousy kept me back and forbid me to intermed-
 “ dle with sacred Things and Services? And how fit
 “ is it I shou’d withdraw, who am polluted and unclean!
 “ Sin runs thro’ all my Powers and defiles the Work,
 “ I take in Hand. What Communion can there be
 “ between Light and Darkness? between boundless Glo-
 “ ry and a depraved Worm? How well may Flesh
 “ tremble, and Courage fail, and Spirits sink, when
 “ sinful Dust must approach the Courts and Presence

“ of the most High, and act the Intercessor with the
 “ Eternal God? Does a *Moses*, when called to such Em-
 “ ployment, refuse with a *send by whom thou wilt send*,
 “ send by whom thou wilt except by me, what just Ex-
 “ cuses then, may such an unformed Spirit, as mine,
 “ make? How reasonable is my Diffidence and Reluc-
 “ tance? who wou’d not fear walking on a Precipice,
 “ shelving over the Sea? who wou’d not dread a Ser-
 “ vice where the Charge is so awful, the Work so
 “ heavy, the Commander so jealous and so present, the
 “ Miscarriage so easy and so fatal? Does a *Jeremiah*
 “ decline, as Conscious of Youth and Insufficiency, how
 “ shall my disharmonious Soul presume to be the Mes-
 “ senger of the Lord of Hosts? Sense of greater Guilt,
 “ Vanity and pervading Iniquity may well make me
 “ throw down my Desires and Ambition; and when
 “ called to *Nineveh* to run away to *Tarsish*. Wo is
 “ me! I am a Man of unclean Lips and Tongue, and
 “ Hands, and how shall I speak on the behalf of the
 “ Lord of Life and Glory? Well may Corruption and
 “ Levity refuse the unequal Task and my sensible fee-
 “ ble Soul retire, as constrained to say.

But Thou art Fire, sacred and hallowed Fire,
 And I but Earth, and Clay, shou’d I presume
 To wear thy Habit, the severe Attire,
 My slender Composition might consume;
 I am both foul and brittle, much unfit
 To deal in Holy Writ.

Wherefore I dare not, I, put forth my Hand
 To hold the Ark, altho’ it seem to shake
 With th’ old Sins, and new Doctrines of our Land,
 Only since God does often Vessels make
 Of lowly Matter for high Uses meet,

I’ll lay me at his Feet:
 There will I lye until my Maker seek
 For some mean stuff, whereon to shew his skill,
 Then, is my Time ———

Herb.
 “ Yet

“ Yet hast not thou enticed me into the severe Attire?
 “ Has not the Necessity and Excellency of the Work
 “ constrained me? Has not the worth of Souls, and
 “ the esteem of their Salvation importuned me? Have
 “ not thy Promises and Encouragements inflamed my
 “ Breast? Hast not thou instilled an early Affection to
 “ and Ambition for the hallowed Service? And wilt
 “ thou not Teach me, Stand by me and Strengthen and
 “ Comfort me! Being engaged, O help me to go on
 “ and persevere! I see enough to encourage and ani-
 “ mate? 'Tis an Incomparable Lord I have to serve.
 “ 'Tis excellent Service I have to attend. But an un-
 “ suitable unbelieving Heart flies off, and proves de-
 “ ceitful. I see enough in an evil World to make
 “ me Active and Diligent. The Harvest is great; but
 “ I my self am infected with the OEcumical Disease;
 “ and that makes me Unskillful, Slow and Backward
 “ to attempt my own and others Cure. O come, blef-
 “ sed Lord, revive a languid Spirit! Recover lan-
 “ guishing aims Desires and Essays. Help me to re-
 “ view my Undertaking, my Self, my Sin, my Work,
 “ my Succour, my Encouragement, and Guide me in
 “ meditating my Commission and my Charge!

I will venture to give the Reader a Taste of the Piece it self, to which the foregoing was an Introduction, by laying before him a Page or two of the beginning; they finely Breath the seriousness, of his Spirit. In them he expresses the reverential Regard he bore to that Divine Majesty whose Servant he was, his earnest Desires and Longings after the Communication of his Grace, and his firm reliance upon him for needful Supplies of Strength and Wisdom to the Discharge of his Duty.

“ Who wou'd not fear thee, O Lord, and tremble
 “ before thy searching Eye, thy Purity and Holiness!
 “ Unconceivable is thy Transcendent Essence! Incom-
 “ parable Perfections are all thy Attributes. Incom-
 “ prehensible Excellency fills up each Propriety of thy

“ Nature: When we set our selves to meditate thy
 “ Being and Pre-eminence, we are lost in the amazing
 “ Depth of necessarily existent Spirituality; over-
 “ whelmed with boundless Majesty. When we speak
 “ of thee, we darken Counsel with Words without
 “ Knowledge; and form pompous Sounds that soon
 “ outrun our Understandings. Wretched we, that are
 “ at such a Distance from our God! that are so un-
 “ acquainted with our good Créator, with his Beauty,
 “ and Blessedness! O how little can we look beyond
 “ this World, and things of Sense! How little can we
 “ look into Heaven, and View that glorious Presence
 “ that makes all the Joy and Happiness there! Ah!
 “ must Earth still bound my Sight? and the Heavens
 “ that proclaim thy Glory, still intercept my View of
 “ thee? upward I look, and fancy I shou’d behold
 “ more of God, more of that obliging Potentate, that
 “ gave me Eyes and Light, and formed this splendid
 “ World that surrounds me! O let not thy poor in-
 “ spirited Dust live in Estrangement and Separation
 “ from thee! unfit indeed is Dust and Ashes for such
 “ Approaches. But thou hast called me to study thy
 “ Word and Works; particularly the Beatific Work of
 “ thy Redemption, and to stand near thy Presence. O
 “ show thy self to me! Thou callest me to frequent
 “ the Mercy-Seat, and make solemn Addresses to thy
 “ Throne, and to converse with thee on the Foundation
 “ of Royal Grace, O let me not still dwell in Darkness,
 “ indisposed for heavenly Light and Fruition! Thou hast
 “ display’d thy Glory in the Face of a suitable Mediator;
 “ yet how little can I know of him who is the Image
 “ of the invisible God! How little have I gained by
 “ all my Attendance at thine Altar? Sindwelleth in me!
 “ Darkness doth encompass me, and I am left to lament
 “ Uncomfortable Exile from my God and my Lord
 “ and Master. I have been told that they that wait on
 “ the Lord shall renew their Strength, shall mount up
 “ with Wings as Eagles; and must I be left to fade and
 “ faint,

" faint, and thereby to the Accufation of Confcience,
 " that I have not regularly waited on thee! To me
 " then be the fhame of my uncured Weaknefs and In-
 " difpofition. Shall the difeafed Eye complain of the
 " Sun? My Mind, and intelle&ive Power is diftempered,
 " and needs thy wife illuminating Spirit. O anoint this
 " incorporal Eye with thy *Collyrium*, and fhew me the
 " Wonders of thy Nature, and thy Son, of thy Law and
 " Love! Teach me to fet thee always before my Face,
 " and to walk and work as continually feeing him,
 " that is Invfible! Thou knoweft the impious Spirit
 " and Temper of our World, O fuffer not thy poor be-
 " nighted Creature to be carried away with the fame
 " Delufion! Thou knoweft the Native Atheifm of my
 " own Heart, O come, convince me thorowly that
 " thou art, and art a Rewarder of them that feek thee!
 " O come, confute this natural Unbelief, that fo eafily
 " and fo fadly befets me! This Unbelief that fo deadens
 " my Heart, and fpoileth my Work, and interrupts
 " my Peace, and walk with thee! How can I mini-
 " fter before thee, while unbelieving Suggeftions ob-
 " trude themfelves upon me! Thou canft eafily difpel
 " them all and fet me in thy Light. Thou canft make
 " me feel thy Power and Grace, by fhedding Abroad
 " thy Love upon my Heart. O teach me to View
 " thee as my Succour, my Hope, my J6y, my End,
 " my All! While I muft live and ferve by Faith, let
 " vigorous victorious Faith be my Spring and Strength!
 " while I muft wait at the Footftool, let me have the
 " Throne in View, and fometimes tafte of thofe freams
 " of Life that flow down from the Throne! In all my
 " Miniftrations may I look to thee, and hang upon thee,
 " and long for thee, and receive from thee the favours
 " of thy Servants! May I ftudy divine Approbation,
 " and partake of the pleafant Tokens of it in fpiritual
 " Communications to my Soul!

The Difcourfe it felf is founded on that facred Ca-
 non, or Rule, authoritatively fent to one early engaged

in evangelical Ministry. 2 Tim. ii. 15. *Study to shew thy self approved of God, a Workman, that needeth not to be ashamed rightly dividing the Word of Truth.*

Having observed that here is an Apostolical Letter sent after a former to a single Person (the Minister as well as his Flock having need of Line upon Line, Precept upon Precept) and that the most wise and suitable Instructions, Cautions, and Counsels are herein sent to *Timothy* by *Paul*, an experienced Officer in the Kingdom of Christ, one that for his time laboured more abundantly than others, and was now almost at the End of his Race and Toil. Having taken Notice, that the Representation of Affairs, that he has to leave with this young Soldier, who was to succeed him in the Campaign, is this, that, truly, 'tis a good Fight in which he has been engaged, 'tis a good Captain under whom he has served, one of whose Cause and Service, and Chains he has no Reason to be ashamed; one that will keep all that he has committed to him against that Day, that memorable triumphant Day in which the Soldier shall be Crowned; and that this great Apostle declares he can joyfully review and recommend his Fatigues and Battle, his Artillery and Art of War. *Thou hast known my Doctrine, manner of Life, Faith, Patience, and Persecutions; That he can attest the happy Issue of his Conflicts, the Love and Presence of his Captain, out of them all the Lord delivered me;*

Henceforth there is laid up for me a Crown of Righteousness, which the Lord, the Righteous Judge will give me, and not me only, but all that love his appearing. And that, having experienced the Captain's Favour and Grace hitherto, he can assuredly depend upon his Goodness and Constancy to the End. *The Lord will deliver me from every evil Work, and will preserve me to his heavenly Kingdom.* I say, having observ'd these things, he breaks out into the following beautifully warm and affectionate Expressions.

" Thus does this experienced Warriour leave the
 " Field, the World, and the Militant Churches there-
 " in.

" in. O highest Honour and Happiness on Earth; too
 " high, one wou'd think for an imperfect Mortal! To
 " have Heaven opened to Faith and Intellectual Pro-
 " spect! to be posting thither and carrying others along
 " with him by his Breath, and Sound, and Motion.
 " Be encouraged now (poor timorous Soul!) in the
 " triumphant *Exit* of this Veterane Soldier, who is
 " gone of with so many *Stigmatu*, so many brands
 " and marks of the Lord Jesus upon him! He cou'd
 " Glory in the very Cross of Christ and by it Climb
 " from Earth to Heaven. Not only true and real,
 " but great and weighty must be the Objects of Chris-
 " tian Faith, and Hope, and Joy, that cou'd thus
 " support a Man of as great Sense and Wisdom as
 " any of them all. He was once as great an Ad-
 " versary to this Christ, and Christian Religion, as
 " thy sinful Heart wou'd at any time encline thee to
 " be. As prejudiced and mad was he once against
 " the Faith and Holiness as any thou hast known, yet
 " see him here laid Prostrate at his Victorious Ma-
 " ster's Feet, see him now Breath, nothing but Christ
 " and his Death, and his Pity and Love to him: *The*
 " *Grace of our Lord was exceeding Abundant.* The
 " Lord Christ had surprized him in his bloody Career,
 " had seized him for his own, and by Occular Demon-
 " stration turned him to his own Side and Interest, and
 " now he is full of Zeal for the Lord Jesus. It cou'd not
 " be Dreams and Shadows, that wrought such a mighty
 " lasting Change upon the Mind and Judgment. It must
 " be something Evident, Powerful and Convictive, fear
 " not to venture upon such a Foundation as can stand
 " the shocks of Time, and the Tryal of foreseen Eter-
 " nity, follow this Faithful Predecessor and Guide,
 " who will lead thee to the Crown of Righteousness he
 " is gone to receive, &c.

But it is time now that we return to the Thread of the Narration from this long Digression.

While

While he was at O—d and sometime after, he apply'd himself to a Careful and Diligent Study of the Controversy between the *Church of England*, and the *Dissenters*; being determined not to engage with either Party as a Minister, till he had thoroughly acquainted himself with it, and had gain'd sufficient Reasons for closing with one of them. His Inclinations were, as was observed before, to the Establishment. He thought he had the greatest Prospect of Usefulness in a Compliance therewith. If he had any Byass therefore either way, it was to that. But he did, as becomes a reasonable Man, a searcher after Truth, endeavour, to dispossess himself of every false Byass and Prejudice, and to seek after Truth impartially, and was resolved to embrace it wherever he found it, and whatever disgraceful Circumstances it might lye under. In all his Searches and Enquiries of this sort, he kept close to the sacred Scriptures. *The Bible, the Bible*, says the great and learned Mr. *Chillingworth*, is the Religion of Protestants, this was his Religion. This Book of God he had fixed upon as a Rule for himself, to this he payed a great Deference and Regard, and was more Desirous to know what that taught, than what Fathers, or Councils, or Synods had decided, and upon long mature Deliberation he came to have this sense of the Matter.

That Christ is the sole King in his own Kingdom; That he has left Laws and Rules sufficient for the Government of his Church; and that for Men to prescribe other Laws than what he has prescribed, to make other Terms of Communion than what he has made, or to enforce the Observance even of his own Laws, by other Motives, than what he has enforced them by, as by corporal Pains and Penalties, is so far to usurp his Throne, to sway his Sceptre, and set up themselves in his Place and stead.

Such a prescribing Spirit seems to accuse the Laws and Institutions of Christ of Insufficiency, and to intimate that there must be more, that the Church has need of more,

more, that its Honour, its Order and Benefit require more, and that therefore the Governours of the Church must encrease their Number of Ecclesiastical Laws and Constitutions. But what is this, but to impeach the Wisdom and Goodness of the Churches Head? If such things had been necessary for the Being, or well-being of the Church, wou'd he not have instituted them? Such Matters might have been catholickly commanded by him, and been prescribed to the whole Church, or all the Parts of it, had they been of that Importance or Usefulness, the Prescribers of them wou'd make us believe. If our Lord wou'd have had his Minister in performing Divine Offices, to wear an *Alb*, as the Roman Priest does, as a Spiritual Coat of Mail, or Robe of Righteousness; If he wou'd have had his Minister (as the Grecian Priest does) breath or blow upon the Child that is to be baptized, in order to dispossess the Devil of his Seat there, he might easily have given such Commandment, and published his Will concerning such Particulars. The Reasons of such Rituals, if there be any good Reasons for them, were in being in the beginning of Christianity as well as now, and belong to one Part of the Church as well as another. The Matters themselves are capable of being made the subject of universal Legislation or Canonization, if our Lord had thought fit that they shou'd be so, and therefore the rigorous Prescription and Observation of them seems to argue and indigitate an Omission, Defect or Insufficiency in the Laws of Christ Jesus, and his Institutes, which may be supply'd and repaired by those that the Governors of the Church claim a Right to make; if not, they accuse their own Prescriptions as unprofitable and superfluous.

He cou'd not but think, that for Men to set up other Terms and Conditions of Communion, than Christ has established, is so far from being serviceable to his Church, and promoting the real Interests of his Kingdom, that on the contrary they are likely to do a great deal of Mischief, as having a tendency to Cashier and Inva-

hdate

litate his own Laws and Institutions, and divert Mens Minds and Intentions from solid and substantial Virtue and Religion to meer empty Shadows, and insignificant Forms. For how can the Laws of Christ have their proper Force, and Place, and Dignity when they cannot, or may not avail to their proper Ends and Purposes without a Submission to those that the Church, this or that particular Church, is pleased to super-institute and super-add. If a serious Christian, one that believes all the Articles of the Christian Faith, and observes and obeys all the Precepts of the Gospel, is refused and rejected from Communion by a Church, because he can't pronounce all their *Shibboleths*, or is Defective in an Ecclesiastical Ceremony or Ritual, what becomes of the Rules and Prescriptions of Jesus? Is a becoming Regard pay'd to them? are they not vacated and render'd of none effect by the Inventions of Men? How invaluable, how insignificant are they, in Comparison of the Additions they make to Christianity; seeing they will not procure Men the common Rights and Privileges of Christians without the other, and surely the more any Church values her own Prescriptions, the more hot and fiery Zeal she displays in maintaining them, and the more rigid she is in imposing them upon dissatisfied Minds, and in rejecting and condemning those, who, out of a Conscientious Deference to the Lord Christ, and his Wisdom and Authority dare not comply with them, the more daringly Schismatical, (however free she may be in affixing the Charge of Schism upon others) will she appear in the great Day of Account. He knew indeed that Non-conformists were charg'd by their Adversaries with Schism; a frightful Appellation! but upon considering the Matter he was sensible, that to refuse to comply with uninstituted Bands of Union in the Church of Christ, is not to be guilty of Schism. This will indeed lead Persons concerned to consider and debate what is instituted and what is not; but still the refusal of what our Lord never instituted as

a term of Communion cannot justly lay Persons under the Guilt of Schism, such a Refusal may rather be esteemed an Instance of Ecclesiastical Patriotism, a noble stand in Defence of the Rights and Privileges of Mankind, and be reputed accordingly a Piece of Christian Wisdom and Honour. Our Lord himself in the Days of his Flesh was ready to patronize his Disciples, in the neglect of some lawful Institutes and Traditions in the Jewish Church. It was one Cause at least, that the Apostles, in their Days, especially the Apostle *Paul*, that strenuous and undaunted Assertor and Defender of the Churches Liberty, warmly espous'd and pleaded. They always condemn unnecessary Impositions and Exactions. They disavow and protest against every yoke, that Christ himself laid not upon the Neck of his Disciples. They always oppose those that wou'd lay such upon the Church, and vindicate the modest conscientious Refusers.

It was with Mr. *Reynolds* a settled Point, that, in case any unevangelical Terms of Communion are set up in a Church, tho' the Matter of these Terms is not in it self unlawful, yet, considering to what a Station and Dignity these Terms are exalted, by being thus imposed, it may be not only lawful, but sometimes, even a Duty for Persons (having used due Measures to remove unevangelical Terms) quietly to withdraw from that Church, and constitute, if they can, another founded upon the uncontested Bonds of Catholick Communion. It will be easy indeed to harangue upon the Excellency of Peace and Union, upon the Lawfulness of the things required and the reasonableness of complying with them. But are these Topicks valid and conclusive in this Case? Here's a Power assumed, which, it does not appear, that the great Head of the Church, has intrusted any Church with on Earth, hereby the Terms of our Lord's appointing are unhinged and removed from their proper Sphere and Order. The Liberty of Christians is infringed. A Door is opened for great Licentiousness in Church Constitutions, &c. and we know that the Apostle has taught Christians to plead.

plead. 1 Cor. vi. 12. *All things are lawful, but all things are not expedient; all things are lawful, but I will not be brought under the Power of any, either of any Person imposing, or any thing so imposed. If then what is so imposed, be in its own Nature, or in its Circumstances or Consequences unlawful, it is much more plainly our Duty to oppose the imposing of it. Mr. Reynolds look'd upon himself, obliged both as a Minister and a Christian to Discountenance such Usurpation, and to endeavour to preserve, as far as he cou'd, to his dear and honoured Lord and Master his just Rights and Dues against all the Encroachments of Men. Persons might plead in Vindication of their assumed Power, that Christ has delegated it to them, that he had made them Rulers and Governors over his Heritage, but he wou'd demand their Commission, let them produce this, or lay aside the Pretension. They might argue that they succeeded the Apostles in the Use of such a Power. He cou'd not see any Justice in such a Pretension. Possibly the Apostles exhausted all the Power they had, that is, determined all the things that were proper and convenient to be determined, and consequently have left the Churches at Liberty, especially in any indifferent things that yet remain; no Power being communicated to any Persons to enjoin more, especially as Terms of Church Communion. But what was the Power of the Apostles? a Power to teach and enforce all things that their Lord shou'd give them in Charge. They were his Ambassadors, and they must declare only his Mind, and impart his Injunctions to the World. Therefore their Commission runs thus, Mat. xxviii. 20. *Teaching them all Things whatever I have commanded you,* The extent is plain *all Things*, and the Limitation as plainly implied, *whatever I have commanded you.* They were to deliver his whole Mind and Will, and nothing else. They had no Power then against the Lord Jesus, against his Authority, his Interest and Kingdom in the World. 2 Cor. iv. 5. *We preach Christ Jesus our Lord, and our selves your Servants for Jesus sake.* They*

They had no Power for the Destruction of Souls, but all for the Integrity and Edification of the Churches. 2 Cor. x. 8. *Tho' I shou'd boast somewhat more of our Authority which the Lord has given us for Edification, and not for Destruction,* The Extent of their Authority was to be employ'd for the Edification of the Disciples. They were obliged to take those Modes and Methods of sacred Worship, that conduced most to the Advancement of Knowledge and Holy Devotion. They had no Power, to enjoin Service in an unknown Tongue. Or if judicious Extemporary Prayer shou'd be found sometimes more Useful, than an unvaried Liturgy, they had no Power totally to suppress it.

They had no Power to reject those from Church Communion, that their Lord received thereto. That wou'd be Power against Christ himself, whose Servants they were. Rom. xv. 1. 7. *We then that are strong ought to bear the Infirmities of the Weak, and not to please our selves in Contempt of them, wherefore receive ye one another as Christ also received us to the Glory of God.*

They had no Power to judge, censure and condemn their Brethren for different Judgment or Practice in indifferent Things. Rom. xiv. 10. *Why dost thou set at nought thy Brother, for we must all stand before the Judgment Seat of Christ.* Or to lay a stumbling Block, a Snare, an Occasion of Sin in their Brothers way. This wou'd be a Power to Destruction.

They had no Power to impose indifferent Things upon dissatisfied Minds and Consciences. Their Authority did not extend so far as to oblige Christians to even lawful Things in Contradiction to their Light and Judgment. They cou'd not therefore make such merely lawful or indifferent Things, Terms of Church Communion to those that apprehended these Things to be Sinful. For,

1st. They give the Disciples a Rule not well consistent with such rigorous Exactions. They allow them a Discretionary Judgment in the things they are to Practise.

tise. *Rom. xiv. 5. Let every Man be fully perswaded in his own Mind. Ver. 4. Who art thou that judgest another Man's Servant! to his own Master he standeth or falleth.* In indifferent Things the Members of the Church must acquit themselves and their Consciences to God, for to him they are accountable.

2dly. Did they obtrude such indifferent Things upon those that cannot be satisfied in the Lawfulness of them, especially upon the Penalty of being debar'd the Privileges of Church-Communion, they wou'd force them, as much as they cou'd upon Sin and Damnation. *Rom. xiv. 23. For he that doubteth is damned if he eat; for whatsoever is not of Faith, or done with full Satisfaction of Mind that it is lawful is Sin. 1 Cor. viii. 12, 13. But when ye Sin against the weak Brethren and wound their weak Conscience, you sin against Christ. Wherefore if Meat make my Brother to offend, either against God, by Sin, or against his own Conscience by inducing him to act against his own Light. I will eat no Flesh while the World standeth, lest I make my Brother to offend.* How strongly does the Apostle here plead the Liberty of a scrupulous Conscience and dissatisfied Mind, in things supposed by others lawful or indifferent, cou'd he assert it in stronger Terms? One wou'd think rigid Ecclesiastical Imposers had never read these Words. He here plainly declares that to Act with a doubtful Mind and dissatisfied Conscience is Sin, and incurs great Guilt, and that to tempt Persons, by their Examples to act even in such Cases with a doubtful Mind and dissatisfied Conscience, is aggravated Sin. And therefore the Apostle wou'd rather eat no Meat while he liv'd, than by eating, encourage his Brother to do so against his own Light and Judgment. Now, surely they, who durst not by their Example, tempt their Brethren to act against their Consciences, sufficiently declare, that they durst not by Ecclesiastical Law and Prescription, desire them to act and offend against their own Consciences. In short, the Apostles never claim'd a Power, as I can see,

ſee, to determine Things indifferent consider'd as indifferent, *i. e.* the Things they find in a ſtate of meer indifference, they do not preſcribe, or plead a Power for ſuch a Preſcription. If any of thoſe Things, an Abſtinence from which is required of the Gentiles by the Council at *Jeruſalem*, in *Acts xv.* were in themſelves, abſolutely conſidered, indifferent, yet it is enough for our Purpoſe, that the Apoſtles found, that ſuch Abſtinence from them was expedient and neceſſary in that time, and that ſtate of the Churches. If theſe Four Things be in themſelves unlawful *, then 'tis always neceſſary to abſtain from them. If one or two of them were only neceſſary at that Seaſon, while there was an Intermixture of believing Jews and Gentiles, and while the Jews, by reading of *Moses* every Sabbath Day in the Synagogue, were likely to be invincibly prejudiced againſt the Chriſtians that ſhou'd eat things ſtrangled or blood; and if ſuch their Prejudice was likely to make them renounce Communion with the Gentile Chriſtians, and almoſt to revolt from Chriſtianity itſelf, ſurely, there was Neceſſity enough to induce the Council to enjoin the Gentile Churches, an Abſtinence from ſuch injurious Things, eſpecially by ſuch a placid and unimperious Admonition as this, *From which if you keep yourſelves you ſhall do well.* However this Neceſſity was antecedent to the Canon, the Foundation, and not the Conſequence of it.

Further. It does not appear that they claimed or exerciſed a Power, to enjoin Things to the Churches meerly becauſe it was their Will and Pleaſure to do ſo. *Sic volumus ſic jubemus*, was never the Rule by which they proceeded. They wou'd not be ſo far Lords of God's Heritage. They neither plead nor produce any Commiſſion for ſuch deſpotical, arbitrary Power. They had rather abridge themſelves of the Exerciſe of their Power, than ſeem Abſolute or Arbitrary in any

* Vid. *Revelation examined with Candour.*

thing. They always lay before the Churches, either the Command and Commission of the Lord, or the Necessity and Exigences of the Case, inferential of their Duty, that so their Practice as well as their Faith may be sure to stand not on the Wisdom or Will of Man, but on the Wisdom and Will of God.

Wou'd not Church Governors do well to consider these Things? and see whether they have not assumed Powers which the Apostles themselves never pretended to, and acted with a more High and Arbitrary Hand in the Church of Christ, than they did, whose Successors they pretend to be? Have they not run beyond the Attempts and Practice of such wise and great Precedents and Patterns? And who are these that claim to themselves this Character of Successors to the Apostles and those Powers that they had? Why truly weak and fallible Men, ordinary standing Officers in Christ's Church, oblig'd to bare Ministry and Service according to the Rules and Prescriptions that are deliver'd to them: that can by no means put in just Claims to those Measures of spiritual Wisdom and Illuminations, and to the same divine Gifts that the Apostles had, and consequently have neither Power nor Qualifications to make Rules for the Government of the Church, and enact Laws that shall oblige Men upon Penalty of Excommunication and Damnation. In a Word, it was Mr. Reynolds's Judgment, that all Persons let them assume what Titles or Characters soever they will, must be denied the Power of making Ecclesiastical Laws, about even merely Lawful and indifferent Things, and that if any do Exercise such a Power, we are not obliged to own, and submit to it, nay, that we ought in many Cases to make a stand against it, and separate from those that assume it, and that the Persons who thus Lord it over God's Heritage, and not those who reject their Authority, and refuse their Institutions are the Schismatics.

Upon these and various other Considerations, and a full View of the particular Things, in Controversy between

tween the Church and Dissenters, He joyned himself to the Body of Protestant Dissenters, however contrary his doing so was to his Temporal Interests, and determined upon exercising his Ministry among them. But then he did not hereupon divest himself of Love and Charitable Regard to his Brethren of the Church of England. He hated the Thoughts of confining Christ's Church to his own Party, and Unchurching and Unchristianizing all those that did not belong to it, such narrow-Soul Bigottry is utterly unbecoming a Christian, a Shame and a Disgrace to his Profession. Mr. Reynolds has beautifully exposed it in a Poem, called, *An Epitaph upon Bigottry*, written by him in Latin, and Translated by his ingenious and intimate Friend Dr. Watts, and published in his *Reliquiæ Juveniles*,

He was a Dissenter, but one of those, that are of a Peaceable, Moderate, and Catholick Spirit, who love the Image of their great Lord and master, in Persons of all Denominations, and doubt not of the Happiness of many of various Persuasions; that are willing to cultivate Peace and Union with all that hold the Head, that lament the Corruptions of the Church, and the fatal Divisions among Christians; who may rather be said to be constrain'd to leave the Church, than spontaneously to withdraw; who do not entirely dislike an Occasional and partial Communion with the Church that cast them out, (tho' at the same time, they cannot but think it an Injury to them, an Encroachment upon their Civil and Religious Rights, to have such Occasional or partial Communion forced upon them, and made the necessary Term of discharging civil Offices in the Society to which they belong) who finally reverence and value the Piety, Wisdom and Learning of the Bishops and Doctors and Professors of the established Church, and love *Irenicums* and *Adhortationes ad pacem*, the soft and balmy Discourses that serve to heal the Churches Wounds, and to cherish Love among Christians. Such, yea, I doubt not, many such Dissenters there are (such a one was Mr.

Reynolds) and perhaps it will appear when Ignorance, Pride, Partiality and Prejudice shall have spent themselves, or rather shall be cured by * the Spirit of Wisdom

* It is to be hoped that the chief Shepherd will in his Time pour out a Spirit of Wisdom and Love upon all the subordinate Shepherds of his Flocks; and that the Governors and Pastors of the Churches will thereupon discern and studiously avoid the great evils that have ensued the making unchristian Terms of Communion, and Censuring and Excommunicating those, that will not, cannot comply with them, and that they will fear to separate or seclude those from the Union and Enjoyments of the Church, whom the Head would have to be admitted there: That they will aim to keep sacred Ordinances pure and uncompounded as they received them from their Lord; That they will have Compassion on the Weak, and pay deference, to the strong (in Knowledge and Grace) that cannot comply with all humane Additions in divine Service; That they will not make any Unevangelical Rites, any doubtful Suspicious, Ceremonies and Observations, the Test of Church-Membership, the Terms of Church-Communion without Compliance with which Rites, Ceremonies, and Observations, Religious Persons, true Members of Christ's Catholick Church must be censured, despised, hated, refused from the Benefit of Divine Institutions, and excluded from the Society of the Church at Home. Good God! How long has such a Spirit and Practice prevailed. 'Tis an Age of Liberty in which we live. Great Britain pretends to admire it and almost to claim it as a Prerogative; Shall there not be the same Zeal shewn for Ecclesiastical as civil Liberty? Shall not Christian Churches love and use all that Liberty and Freedom, which their Head and Lord has invested them with. England has usually produced Ecclesiastical Patriots ever since the Reformation: But they have been too often treated as the Prophets of Old;
silenced

dom and Grace, that they understood the Union of the Catholick Church, the Welfare and Peace of particular Churches, and were willing to pursue the just Methods thereto, (without Disparagement be it spoken) as well as any others. *But Wisdom is, or will in time, be justified of her Children.*

He kept up a very intimate and Friendly Correspondence with several of the Clergy; he contracted an early and very intimate Acquaintance with Mr. Peirce of Northamptonshire, a moderate Divine, of a Peaceable, Catholick and Pious Temper and Spirit. Dr. Waddington the late Bishop of Chichester, and Dr. Waterland and many others favoured him with their Friendship. Wherever he settled he was desirous to do Good to all, to the Bodies and Souls of Churchmen, as well as Dissenters, confined not his Charitable Regards to any Party; his great Concern was to be useful to Mankind, he was glad of any Opportunities of being so. How tender was his Compassion to poor Sinners, how earnest his

silenced and imprisoned, and sent out of the World, without perfecting their great and generous Designs. Perhaps in time, others will arise in higher Spheres, furnished with more Power and Interest, resolved to put a stop, (as much as may be in this imperfect State) to a prescribing Spirit and Practice, that is so apt to eclipse the Beauty and Purity of the Christian Religion, and cover and cloud the Face of Evangelical Worship, by introducing Things entirely foreign to it, and to unite and heal the Church upon plain evangelical Principles and Bonds of Communion. May the great Lord of Christians to whom all Power in Heaven and Earth is committed, plentifully pour out his Spirit upon his Church, and make it become like that truly Beautiful Primitive Church that we have an Account of. Acts iv. 32. The Multitude of them that believed were of one Heart and of one Soul, &c.

Desires to be an Instrument of saving some from Mi-
 fery and Ruin! Some Years of the Time from the
 Year 1699, to the Year 1706, he resided in the Family
 of Mr. *Foley* at *Preswood*, in quality of a Chaplain,
 where he was much valued and esteemed, and treated
 with a great deal of Tenderness and Respect; where
 else he lived in all those Years, and where he preach-
 ed, I know not: I have no Information, from the
 Papers he has left behind him, on this head. I find
 only two occasional Meditations pen'd by him in that
 Time, which I will give the Reader.

*A MEDITATION on the STORM that
 happen'd in 1703.*

“ **F**riday Night, Nov. 26. 1703. I was at *Bristol*
 “ on which Night about 11 o’Clock, there arose
 “ a most hideous, violent South-West Wind that awak-
 “ ed and raised most of the Inhabitants of the City, un-
 “ cased many Houses, threw down many Chimnies,
 “ broke many Churches, particularly *St. Stephen’s*, which
 “ cou’d not of a great while be used: Blew up and broke
 “ down mighty Trees, drove the Sea to a prodigious
 “ Heigth; Ships were brought up out of the Channel
 “ at the Quay, and set upon the Pavement; Cellars
 “ were filled with Water at a great distance from the
 “ Water-side; Abundance of lately imported Goods were
 “ damnified if not spoil’d; Ships in the Harbour were
 “ either sunk or driven ashore; The Sea-walls torn, and
 “ the Marshy Countries laid a great way under Water.
 “ I hear not of any Life lost in the City, but many in
 “ the Harbour; Many Lives lost at *London*; many
 “ hundreds lost in the Navy on the Downs. The Rev.
 “ the Bishop of *Bath* and *Wells* and his Lady both kil-
 “ led by the fall of Chimnies, or part of their Palace
 “ at *Wells*.

“ Surely

“ Surely great God thou wast in this loud speaking
 “ Wind! Came it not from thee to awaken, rouse and
 “ alarum our dead stupid Souls? Came it not to sum-
 “ mon poor *England* to Repent, or to prepare to meet
 “ thee in thy severer Judgments? Surely thy Hand is
 “ lifted up, and yet we will not see! Thou art let-
 “ ting us see and feel the Vanity of Earthly Accom-
 “ modations and Possessions. The Air that gives us
 “ Breath may soon be our Terror and our Dread, Sleep
 “ may soon be chased from our Eyes, and our wonted
 “ Repose be frightened away by the Terrors of the Night,
 “ our pleasant Habitations may soon entomb us,
 “ and our refreshing Beds discharge the Office of a
 “ Grave. Great God! Who wou’d not fear and love
 “ thee? Fear thee! for thy Judgments are made Ma-
 “ nifest. They are strong, sudden, surprizing and in-
 “ vincible. Love thee! for there is nothing else to be
 “ loved. In loving earthy Things, we embrace Bub-
 “ bles, Spectres, and Shades.

Nothing between two Dishes. — says the Divine *Herbert*

*Ter compressa manus effugit Imago,
 Par levibus ventis, volucrique simillima somno.*

“ Things below are as uncertain and fleeting as the tol-
 “ ling Winds that carry them away. O that I cou’d
 “ love thee, and rejoice in thy Love!
 “ Blessed be thy Name that my Life was Safe! I
 “ might as well as others have perished in the Ruins
 “ of my Abode, and appeared, as well as Hundreds
 “ if not Thousands besides, on the other side of Death,
 “ on the Banks of the eternal World. But thou hast
 “ spared me, and allowed me here a little longer Time.
 “ I wou’d adore thy Long-suffering and applaud thy
 “ Patience. Thou hast made the Distinction between
 “ me and others that were hastily summon’d to thy
 “ Bar. O that I may now reckon that I have en-

"tered on a new Date of Life, and am more engaged
 "to live to thee, and devote my redeemed Time and
 "Days to thee, my God! O take this Heart which
 "thou hast saved and wash it for thy Self, and make it
 "clean for thy Habitation! Thro' thine Indulgence it
 "beats and breaths still. O that it may beat and pant
 "for thee, and breath after Acquaintance with thee,
 "and Conformity to thee! O that I cou'd Walk with
 "thee, whom the whole Creation reverences, who
 "makest the Winds to be thy ministring Spirits! O
 "that now my so wonderfully continued stay in the
 "World may better serve and better praise thee!

"O that *England* may awake and hear the Voice
 "of this Rod! Surely, thou hast said, that while other
 "Nations are slain by the devouring Sword we shall
 "fall into thy Hands. And O how much better is
 "it to fall into the Hands of the Lord, than into those
 "of enraged Enemies! Their Mercies are Cruelties.
 "They wou'd have rased our Habitation, and rased
 "our Tides with Blood. God has gently admonished
 "and forewarned. O teach us to take the Warning!
 "and fly to thy Mercy and reconciling Covenant, that
 "we may not be consumed!

*A Meditation, penn'd upon awaking
 weary of Life, and sick of the thoughts
 of being again engaged in the same
 Round of Business, Labour, Study, &c.*

Monday, Aug. 21. 1704.

"WHAT ails thee, poor disordered Soul, that
 "thou awakest this Morning with so much
 "Impatience and Disgust at Life? What makes thee,
 "weary of thy Bed, weary of the World, and all a-
 "bout thee? What's the Matter that such discontent
 "possessed

" possessed thee at the Thoughts of continuing still in
 " this World, and running on still in the same round
 " of Study, Labour, and Sleep as hath now continued
 " many Years, and of which thou feest no End?
 " What's the Matter, that the constant Succession of
 " the same things repeated over and over, as Eating,
 " Drinking, Studying, Preaching, Weariness and Rest,
 " so palled thy Thoughts just now, and made thee al-
 " most Sick with the Remembrance of the sad Fa-
 " tigue? Is Life a Burden? Poor Wretch! How dost
 " thou provoke the God of Life to cut it short in
 " Righteousness? How ungrateful art thou to the Fa-
 " ther of Spirits, who thus in wonderful Mercy pro-
 " longeth thy Life, which was thought a going long
 " ago? Does any Affliction encumber thy Mind and
 " Circumstances? Thou hast seen the afflicted weary
 " of Life, and the Extremity of the Affliction seemed
 " to be Apology enough! But, O, what Goodness
 " measures out thy Days! Thy Years, thy Nights, and
 " Days are crowned with Goodness! Dear Father, what
 " am I that thy Favours are so plentifully poured out
 " on me! That I am indulged all things richly to en-
 " joy! Who is more exempted from Distracting, Cum-
 " bersome Cares than I? O, Thanks, immortal Thanks
 " to my merciful God and Father! Last Night, thou
 " wast with a poor pained One, long laid on Bed, dis-
 " abled from Use of Hands and Feet. Were that
 " thy Case, some Reason there were, thou should'st be
 " conquered with the tedious Fatigue of Life. Wast
 " thou weary with Sin? Was it that, that made thee
 " discontented with Thought of continued, revolving
 " Time and Stay? That might be excuse indeed! Pity
 " 'tis that thou sin against God any more! Thou hast
 " despised him, abused him, grieved him long enough
 " already. But, alas! it was not that, which then a-
 " wak'd thy Impatience and Regret. Sin had little
 " Room in thy thoughts and repining Reflections. What
 " then is the Cause of this Dislike? It ought to be
 " searched

"searched and removed, that the Work of Life may
 "go on the sweeter. Had'st thou preached thy self into
 "a weariness of Life, by preaching the Day before the
 "Life and Immortality that is brought to Light by the
 "Gospel? Thou hadst been Meditating the Nature of
 "that Life and Immortality; the Place of its Abode,
 "the Time of its Enjoyment, the Means of its At-
 "tainment. And happy thou, if after such Meditati-
 "ons, thou cou'dst judiciously disdain this World, and
 "Life, and seriously say with *Monica* when talking
 "with her Son *St. Augustine*, about the heavenly state,
 "*Quid hic faciam adhuc?* What have I to do here still?
 "Happy Conference, that made the World in their
 "Eyes so Despicable and Vile! *Dicebamus talia, & si*
 "*non isto modo, & bis verbis; tamen, Domine, tu scis,*
 "*quod illo die, quo talia loqueremur, & Mundus iste nobis*
 "*inter Verba vilesceret, cum omnibus delectationibus suis.*
 "But, alas, this was not thy Case. 'Twas not the
 "Thoughts of Immortality that then affected thee.
 "What then shall I make of thy nauseous Impatience
 "and Murmur? Was it nothing but unreasonable Dis-
 "quiet at the successive course of Life and Action?
 "Thou art weary of reiterating the same things over
 "and over. Life's Journey seems long enough to thee.
 "Thou art tired with it. O foolish Soul, dost thou
 "see what Spirit thou art of? O how many Considera-
 "tions hast thou to repress and repel this Impatient
 "Spirit!

"1. How many wou'd be glad of Life cou'd they
 "have it? How many are gasping now and breathing
 "out their Souls, that wou'd give all the World, if
 "they had it for a little longer stay: Their Souls are
 "expiring in these mournful Accents; O for more
 "Time! more Time! and hast thou too much?

"2. How great a Mercy is Life, such an accommo-
 "dated Life. And for what Use and End is it be-
 "stowed? O unthankful Creature, why has not thy
 "Creator trod out thy Life this Morning to the
 "Grave,

“ Grave, and trampled thy Soul to Hell? Hast thou
 “ not Life for the End of loving God, of serving him,
 “ and laying hold of Life and Immortality?

“ 3. Hast thou made thy Peace with God? if thou
 “ hast not there is Work enough for thee? And new
 “ Work too, to repent and believe, and turn to God.
 “ If thou hast, thou hast good Work, new Work still,
 “ to rejoice in God, to rejoice in Christ Jesus, to rejoice
 “ in Hope of the Glory of God, to solace thy self in
 “ the hopeful Views of Life and Immortality of all
 “ the Joys of Heaven.

“ 4. What hast thou done for God and for the
 “ World since thou camest into it? O mayst thou not
 “ be asham'd of being weary of the World, when thou
 “ hast done so little in it? Made so little Use of thy
 “ Time, since thou hadst it? May not the World be
 “ asham'd of thee? O redeem Time, fill up the Sea-
 “ son of Life with better Service.

“ 5. Hast thou not a longer Leave to act for God and
 “ Heaven? a longer Season to be growing in Grace, lay-
 “ ing up Treasure in Heaven, and making ready for
 “ the Bridegrooms Appearance?

“ 6. Art thou willing to die if thou mightest have
 “ thy Choice? If not, what Folly and Hypocrisy it is
 “ to be weary and fatigued with Life? I fear were it
 “ offer'd thee thou would'st be loth to leave Life and
 “ this World. O, the other World is dark and strange!
 “ Death's Passage is dismal and obscure. Cease then
 “ thy seeming Weariness and Impatience. Consider
 “ the Work of Life. Remember Death will come soon
 “ enough. Its well if it come not before thou art ready
 “ for its Approaches, and willing to go at its Call. Bless
 “ thy God for his Patience and Goodness. And beg
 “ him to Teach thee so to number thy Days, that thou
 “ mayst apply thy Heart to heavenly Wisdom. Be
 “ diligent in thy Master's Work. View Eternity a dawn-
 “ ing, and then Time and Life will not seem long.

In the latter End of the Year 1705, or the beginning of the next, he had an Invitation to settle at *Gloucester* as a Co-Pastor with Mr. *Forbes*. Being determined in all things, especially in undertaking a Pastoral Relation, to follow the divine Conduct and Direction, so far as it was signified to him, he earnestly fought to God for it in this Case, and was very importunate with him to shew him the Way which he wou'd have him to choose. He was Sollicitous to have his Way clear, and to come thither with the Unanimous Approbation of the People to whom he was to Minister, as knowing how much his Usefulness among them depended upon this; and with the free consent of Mr. *Forbes*, with whom he was to join Services there, as being necessary to his Comfort, till he had full Satisfaction upon these two Heads, he cou'd not think of settling among them; but when he found he had these, and as he trusted, the Concurrence of God also, he accepted the Invitation, and came to them in *June* 1706. With what holy fear and trembling he entred upon this Relation to the Church at *Gloucester*, with what Diffidence, with what low and humble Thoughts of himself; what were his great Ends therein; what earnest Desires he had to be an Instrument of promoting the Interests of their Souls; and what settled Purposes and Resolutions he formed to exert his utmost Endeavours to be so, will appear in his *Debates* with himself upon his coming thither, and entring into the Pastoral Relation to them.

June 1706.

“ Now I am come down to *Gloucester*, being unanimously invited to be Minister to a Congregation there,
 “ long was this Affair in Concertation. But at last the
 “ Way and Call seemed fair, open and clear. But why,
 “ Dear Lord, must my Way at last be entangled and
 “ embarrassed? After Consultation of the Case, and
 “ Promise given to this Church to come down to their
 “ Service, why must two other Congregations, endeavour
 “ to intercept my Way and strive by Prayers and Tears,
 “ either

“ either to prevent my coming hither, or at least to
“ make it Heavy, Anxious and Troublesome.

“ Must thy Providence be cloudy? must my Path be
“ shady and obscure? Is it not as easy for thee to
“ shine about me with thy Light, and cause me to see
“ my Way, that I may know both I and my Way do
“ find Favour in thy Sight?

“ I consulted thee before I came, before I intended
“ to come. I was willing to go, wherever thy Grace
“ shou'd crown and prosper my poor Ministrations. In
“ some Measure mortified I had been by the Decease
“ of many Ministers of late. In some Measure resigned
“ I was to follow thee wherever I judged; I might most
“ usefully labour, and best serve thee. It was upon
“ such Hopes I came hither. Here I had formerly
“ Confessions made to me by some, that Good had been
“ done, by my Ministrations, to their Souls. Here a
“ Prospect was set before me of doing more such good.
“ Here I had formerly been invited; had then refused
“ it, but upon Reiteration from Pastor and People,
“ thought my self obliged to accept it.

“ But my Departure from *Staffordshire* is made dif-
“ ficult and uneasy. One Congregation besets me with
“ Importunities to come and serve there. That can't
“ be done. Promise is past before-hand to come down
“ to *Gloucester*, yet their Moans and Intreaties afflict
“ me. Then a Letter from a * Minister of another
“ Congregation is order'd to intercept me on my Road,
“ and to tell me, *That did I but see and know what*
“ *he does, both as to my Acceptation there, and the great*
“ *Probability, there is of abundance of Service being*
“ *there done to the Interest of Christ, my Heart wou'd*
“ *tender them so far, that it wou'd be a difficult Task*

* *What Congregation he refers to here I can't tell, nor
what Minister, tho' I suppose the latter to be Mr. No-
ble, of Bristol.*

“ to persuade me to settle any where else. And addeth
 “ these Words enough to make ones Bowels yearn. O,
 “ Sir, cou’d I tell you the earnest Wishes, Desires and
 “ Longings both of my Self and Congregation, for your
 “ being and labouring here, it wou’d melt your Heart,
 “ (I’m sure it does mine) to think of fixing your Place
 “ of Service any where else.

“ Ah Lord ! What shall I say ? What am I that
 “ poor Congregations shou’d be so Sollicitous to gain
 “ me among them ! Weak is my Voice ; Small is my
 “ Strength ; Many my Infirmities of Body. Many my
 “ Sins and Disorders of Heart and Mind ; Many my
 “ Provocations and Forfeitures of thy Presence, Bless-
 “ ing and Grace. Alas ! how great is my Unbe-
 “ lief and stupid Insensibility ! How cold, and dead
 “ is my Heart in my Ministrations ? And can they
 “ then kindle Life and Spirit in any ? How ready am
 “ I at every turn to throw away thy Work and Wish,
 “ that I were no more to speak in this Name ? But
 “ surely thou art enticing me and drawing me on by
 “ the Acceptance thou art pleased to afford me among
 “ thy People. Many, many Congregations have de-
 “ sired and invited me among them, I have wondered
 “ at the Reason of their Desires. But I bless thee,
 “ Lord, for the Room thou hast allow’d me in thy
 “ People’s Hearts, and for the Acceptance my poor Ser-
 “ vices have met with where ever I have come. Here-
 “ by thou hast sometimes melted and dissolved my
 “ Rage, hast led me on from year to year, in Hopes
 “ that at last some spiritual saving good may be done.
 “ But, Lord, I wou’d know my self and admire thee.
 “ Vile Dust I am. Thy Ways are far above ours. Wilt
 “ thou out of the Mouths of Babes perfect and ad-
 “ vance thy Praise ! Blessed be thy Name ! Wilt thou
 “ in Weakness shew thy Power !. Blessed be thy Name !

“ But, blessed Lord, I must distinguish between soft-
 “ ning the Heart and pleasing the Ear, between effec-
 “ ting saving Work, and raising popular Esteem and
 “ Applause.

of Mr. REYNOLDS. III

“ Applause, was it the last thing I aimed at? Will that
“ content me? No, Lord, thou knowest it was not.
“ Thou that knowest the Heart, knowest it will not
“ content me. What’s a little popular Breath! How
“ vain, how injudicious, how fantastick! A Bubble,
“ a Vapour, a Toy! ’Twas not for that I enter’d in-
“ to thy Service and put on the severe Attire. ’Tis
“ not for that I study and wait, and pray. Give me
“ Children or I die. O that I might beget some to
“ thee in Christ Jesus thro’ the Gospel! ’Tis thy Glo-
“ ry and Praise is my Thirst and End, and Aim. ’Tis
“ thy Kingdom, the Coming, and Increase of thy King-
“ dom is my Hearts Desire and Prayer. And Lord,
“ shall I have none of that Honour and Happiness of
“ espousing any Souls, that I may present them, as a
“ Chaste Virgin to Christ? O my Leanness, my Bar-
“ renness in the preaching of the Gospel! What, must
“ I go Childless, and produce none for thee, and thy
“ Son? Wo is me! sad that none of that Joy must be-
“ long to me! Truth, Lord, I am unworthy! I am
“ too base and vile! and perhaps, if I shou’d hear and
“ see Converts coming in by my Ministry, I shou’d
“ not be able to bear it. Perhaps I shou’d be lifted
“ up, and forget thee, perhaps I shou’d value my own
“ Integrity, Zeal, and Power, and impute thy Work
“ to my self and services. Perhaps thou seest it need-
“ ful thus to tame my Pride, and keep me humble.

“ But, Lord, must I always go thus bereaved of my
“ Hopes and Ends and Desires? How many of thy
“ Servants have been successful in the Conversion of
“ Souls? I have heard of thousands by one Man, even
“ in the latter Ages of the World. But how free and
“ sovereign is God in this as well as other Affairs?
“ Some must turn many to Righteousness, some few,
“ some none. Righteous and Holy are thy Ways, O
“ King of Saints!

“ But now Lord, here I am! What would’st thou
“ have me to do? What hope I for? What wait I for?

“ my

“ my Hope is even in thee, to thee must I look, my
 “ Expectations must be from thee, my Trust must be
 “ in thee. Thou can’st make my Arrival here joyous
 “ or grievous.

Now I am here, what wilt thou do with me,
 None of my Books will show;
 I read and sigh, and wish I were a Tree,
 For then sure I shou’d grow
 To Fruit or Shade.

Herb.

“ Shall I be neither? neither Fruit, or Fruitful in
 “ my self, nor Shade and Refreshment to others? Poor
 “ Soul, how empty, vain, and insignificant art thou!
 “ unable to serve the Lord, or serve thy self, or others!
 “ indisposed for thy Lord, dead and lifeless in thy self
 “ and towards thy own Affairs, and towards others al-
 “ so! But, Lord, I come to thee! O quicken and heal
 “ me! Else Sin and Unbelief will ruin thy Work and
 “ my Soul! O evil desperate Heart of Unbelief, that
 “ is still seducing me from thee, the living God!
 “ Thou knowest, Lord, what I want, and what I crave.
 “ These things wou’d I humbly earnestly beg of thee.
 “ 1. That my Spirit may be adapted to the Gospel
 “ of thy Son, the Gospel I am to bear! ’Tis divine,
 “ let me be so, partaker of the divine Nature! ’Tis
 “ heavenly let me be so; heavenly in Mind, Affection,
 “ Conversation! Let thy pure spiritual, holy Gospel,
 “ be imprinted on my Heart! So let me carry the fa-
 “ vour of it, and spread the favour of it among thy
 “ People!

“ 2. Give me the Hearts of this People! If I must Mi-
 “ nister among them, let me have their Affection and
 “ Love! Otherwise I am not like to do them much
 “ Good. And their Hearts I ask that I may gain them
 “ for thee, and present them to thee. Their Affection
 “ I desire, as a Means to lead them into thy Truth,
 “ and to intill thy Word into them, that they may be
 “ drawn to and built up for thee.

“ 3.

“ 3. Give me a Love to Souls! an Esteem and Value for Immortal Souls! This I greatly need; I have seen so much of their Sin, and Blindness and Folly, I am in Danger of undervaluing and slighting them all; I am in Danger of letting them go on in their affected Darkness and Corruption without being concerned for them. And if so, how shall I pull them out of the Fire? How shall I Compassionate them, and Pray, and seriously Preach and Mourn over them? How shall I study for them, and labour and serve for them, if I do not love them? O for some Drops of that Love wherewith the Lord Christ loved his Church and gave himself for it! O for some of that Love that breathed out this Charge. *Take heed to the whole Flock, over which the Holy Ghost has made you Overseers to feed the Church of God, which he has purchased with his own Blood!* O for more Love to poor Souls, who must ere long be in another World! Lord, help me to Love them, and in Love to serve them, and pray, and wait, and watch for their Salvation!

“ Lord help me in my Preparations, Bless me in my Ministrations! Guide my Mind to suitable Subjects, to sweet, good, useful Matter on those Subjects! Help me to approve my self to thee, to thy Flock, and to the Consciences of them that hear me! Help me rightly to divide, and then to distribute the Word of Truth! And so, Lord, Bless thy Word! O let me not think and study and preach in Vain? How long have I done so already? Good, dear Lord, give me some Souls! What must I have none to be my Crown of Joy and rejoycing in the Day of the Lord Jesus! What is thy Spirit restrained! O pour him out, and let me see the Successes of thy Gospel! O let it go forth not in Word only, but in the Holy Ghost, and with Power! Lord, support, revive and encourage me, by drawing Sinners unto thy self, by my Calls, Invitations and Services!

h

“ 5. Lord

“ 5. Lord lead me not into Temptation ! Rescue
 “ me from the Temptations my Spirit and Temper is
 “ incident to, from the Temptations my Office and
 “ Calling is attended withal ; from the Temptations,
 “ the Age, the Place, the Company wou’d lead me to !
 “ Let no Temptation befall me but such as is com-
 “ mon to Men, and such as thy Grace shall carry me
 “ thro’ ! If I meet with Approbation and Success, O
 “ preserve me from Pride. Arrogance and Presumpti-
 “ on ! O slay Pride, that radical, native insinuating
 “ Sin ! O keep me humble, dependent, watchful, ten-
 “ der ! Upon disappointment and failure of Hope, keep
 “ me from Sinking and Despondency ! Stay my Heart
 “ on thee ! Let me not be tempted to throw away thy
 “ Work, to despise thee and thy Service as useless and
 “ unprofitable ! O prevent the hideous Temptations that
 “ have sometimes beset me ! Keep me from the Temp-
 “ tations of a frowning World, from the Temptations
 “ of a flattering World ! Particularly, Lord, I beg, and
 “ beg again, keep thy poor Servant from Presumptious,
 “ Scandalous Sins ! Keep thy poor Servant from all
 “ Scandalous Sins ! The God of Mercy forbid that I
 “ shou’d be a Scandal to that Gospel, I have preached !
 “ How many by their falls have been a shame to the
 “ Lord Jesus and to his House and Ministry ! Lord,
 “ I desire, unfeignedly (as far as I know my own Heart)
 “ I desire, thou would’st take me hence and lay me
 “ in the Grave, rather than suffer me to fall into such
 “ Pollutions of the Flesh, as will shame and scandalize
 “ thy Name, and holy Truth ! Wo to the World be-
 “ cause of Offences ! Offences have come in this dege-
 “ nerate Age ; the World has been offended, and pre-
 “ judiced against thy Ways and Laws and Servants.
 “ Stars have fallen. Religion has been ridiculed. Wo
 “ to the Man by whom the Offence cometh ! The
 “ God of all Grace preserve me, from every evil Way,
 “ and evil Work, and keep me to thy heavenly King-
 “ dom !

“ 6. Be

“ 6. Be pleased to let me see this Congregation edified; built up in Faith, Unity and Love, confirmed, strengthened, established in all the Peace, Hope, Purity, and Comfort of the Gospel! *Amen, and Amen.*

It was his constant Custom to keep *February 19*, or *Shrove-Tuesday*, fall on what Day it wou'd, Holy to God, he being Born on that Day in the Year 1666 7, he frequently then pen'd a sacred Meditation concerning the Goodness of God to him in preserving him and maintaining him in Life, and took the Opportunity of solemnly renewing his Covenant with God. Several of these Meditations are still in being; I shall give some of them, to the Reader as they shall occur in the Course of this Narration. The following was written at *Gloucester, February 19. 1708.*

“ I cannot, says he, but judge my self this Day 42 Years of Age, so long has God preserved an infirm Body, an unprofitable Life.

“ Ah my God! I am less than the least of all thy Mercies! What am I that hitherto thou hast preserved and saved me! Thou hast been the God of my Life and Days. Thou hast brought me into the World, who might have ever lain hid in the Night of Non-existence. 'Twas thy eternal Counsel that I shou'd have a Being, and be excluded from the World of perpetual Nothings and Non-Entities. 'Tis for thy sole Pleasure that I am and was created. Thy Wisdom and Blessing gives Man the Power to be a Parent. But when he is so, he knows not what he produces. He knows not what the seminal prolific Matter and Virtue is. He cannot determine and draw the first Lines and Lineaments of the designed Offspring. He cannot range the invisible Strings and Fibres in their proper Places and Order: He cannot diversify the strange Mass into the several sorts of Contexture; that are requisite to the several Parts of the human Body; so that some shou'd be bony others fleshy, some tendinous, some muscular, some membranous,

"braneous, some solid, some fluid, some rigid, some
 "elastic. He could not determine, the number of the
 "Parts, their mutual Proportions, their Dependencies,
 "and Connexions, distances and various Offices in them-
 "selves and Subserviences to each other. 'Twas not
 "he that prepared those Organs and Vessels, that are of
 "no Use in the Womb, or that provides the *Fœtus*
 "with its Nourishment there. 'Tis not Man that as-
 "signs it its just Dimensions, its Sex, its Features, its
 "natural Humours, its Genius, and Inclinations.
 "'Tis not Man that gives it its Life, its Soul, its Ca-
 "pacity to grow up to Speech and Understanding
 "and Knowledge.

"This was thy doing, most Wise and Mighty One!
 "I am thine, thy Formation and Workmanship, thou
 "hast fashioned this Tenement of Clay. If I was not
 "in *Minimo* formed (as some Philosophers wou'd say)
 "in the beginning of the World, and lodged in the
 "Body of the first Parent of Mankind, and was not
 "translated down, thro' the Bodies of all my Ances-
 "tors to this Day; 'twas thou that camest and quick-
 "enedst me at the just Time of Life. 'Twas thou
 "that didst draw out this complicated Structure of Bones,
 "that are the Pillars of the Fabrick. 'Tis thy Wis-
 "dom did determine their Number (above two hundred);
 "their Places and Situations, their Magnitudes, Cavi-
 "ties, and different Contextures; thou didst assign their
 "several Insertions and Conjunctions, their Uses and
 "Employments. Thou didst ordain their Strength
 "and Stability, their Figures and Power to grow, till
 "they had reached their Convenient Dimensions. Thou
 "didst prepare the Sinews and Strings by which they
 "are so closely and constantly held together, notwith-
 "standing their various Revolutions and Motions. 'Tis
 "thou, O Lord, hast covered them with muscular Flesh,
 "so fitted exquisitely for the agitating and moving of
 "them. Thy Wisdom has so curiously tied these Muscles
 "by their Tendons to their Bones.

" 'Tis

" 'Tis thy skill, O God of Wisdom, that has
 " formed the strange Contexture of the Brain, which
 " seems to be but a Mass, or Hank, of most fine con-
 " torted Vessels. Thou hast given it its Use to be the
 " principal Seat and Organ of the most noble Oper-
 " ration of its bright Inhabitant the Soul. Thou hast
 " clothed it with its double Membranes, and surround-
 " ed it with a Wall of Bone. Thou hast drawn the
 " Nerves from thence, and sent them to convey Sense
 " and Motion to the utmost Territories of this vital
 " Castle.

" Thou hast set the Heart on Working and telling
 " by its uninterrupted Pulse, the transient Moments of
 " human Life. Thou hast prepared its vital Flood, by
 " which it Waters and impregnates all the adjoining
 " Coasts, Thou hast prepared and cast the several
 " Conduits, by which its carried to the remotest
 " Borders, and brought back again to its great
 " Canal and Cistern. Thou hast formed and plac-
 " ed in the Course and Current of this Scarlet River,
 " the many Pumps and Forges, the many Stills and Al-
 " lembicks, that must extract the various Liquors and
 " Juices, must fashion the several solids and secretions
 " that must repair Decays, must preserve and continue
 " the animated whole.

" Thou hast made the Belly and Stomach for Meats,
 " given that variegated Vessel its Power to macerate,
 " concoct and chylify those very many sorts of Solids
 " and Fluids, that are wont to be lodged there. Thou
 " hast wisely ordered and ranged all the Organs, that
 " must prepare the Chyle, impregnate it with useful
 " Juices by the Way, and pour it into the Ocean of the
 " Blood. And, thou hast appointed and set up all those
 " Excretory Passages by which the useless Dregs must
 " be carried off to keep the Body sound and clean.

" O wonderful are thy Works, O Lord! in exquisite
 " Wisdom hast thou made them all. How curious is
 " this weak and tottering Tabernacle! A Monument of
 " thy

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“ thy Praise! But O how small a part of it is known,
 “ or can be investigated by mortal Disquisition!

“ But O how much more unsearchable is its ration-
 “ al Inhabitant? How unsearchable are its Essence
 “ and Substance? Its Properties and Faculties? How
 “ unsearchable its Origin and Production? Its Opera-
 “ tions, Appetites, and Motions? How unsearchable is its
 “ Conjunction and Union to the Body? Its Dependance
 “ on it, Sympathy with and Passion from it? How
 “ unsearchable is its Pollution and Defilement, its Ré-
 “ storation and Advancement! But such a Thing am
 “ I; and by thine Appointment and Purpose, blessed
 “ Lord, this Thing I am. An embodied Spirit. An
 “ inspirited System of Organs. A Spirit incarnate. An
 “ animated machine, of Flesh. An Inhabitant and Mem-
 “ ber of a lower World than that of Angels, but of a
 “ World designed to know and serve thee. And shall I
 “ not know, and shall I not acknowledge thee, my
 “ God! I adore thee my Maker, my Lord, my End.
 “ I this Day recognize thy Title to me, thy Propriety
 “ in me. Lord, thine I am, and none but thine, thee
 “ wou’d I admire, in thy Title, and Propriety wou’d
 “ I rejoice.

“ But, Lord, tho’ I am thine, made for thy self
 “ and Service, how little have I done for thee? This
 “ Day wou’d I review the forty Years I have had in
 “ the World! and upon Review, I find my self to have
 “ been like the Company thou ledest forty Years in
 “ the Wilderness, unbelieving, repining, ungrateful,
 “ disobedient. Alas! how little have I followed thee!
 “ how little known and served thee. O the Dark-
 “ ness of my Mind still! O the Leanness and Fee-
 “ bleness of my Heart! Gracious Lord, pardon the
 “ Sins of forty two Years. O how many must they be!
 “ O the Sins of Thoughts and private Musings! O the
 “ Sins of Will and Heart and Desires! O the Sins of
 “ Words, Actions and Conversation! O my Omissions
 “ and Negligences! O my Inadvertencies, Impruden-
 “ cies

“cies and Follies! O my Sins of Youth and tender
 “Years! O my Sins of Manhood and riper Age! O
 “my Sins against Knowledge and Apprehension!
 “Against natural and revealed Religion! O my Per-
 “sonal and Relative Sins! Sins that befall me as a
 “Man, as a Christian, and a Minister, or against all
 “those Bonds and Obligations? O wretched Man that
 “I am, who shall deliver me from this Body of Death,
 “and from all these Bonds that demand me unto Death
 “and Destruction!

“But dearest blessed Lord, I would still stand to
 “the Covenant made with thee in thy Son! I would
 “have it, as such I sealed it, an everlasting Covenant.
 “In and by that Covenant, and thro’ the Blood of
 “the Mediator of it, all these numerous, numerous,
 “scarlet aggravated Sins are cancelled and scored. Thy
 “plenteous Mercy pardons them all. O the tender Mer-
 “cies of my heavenly Father! O the plenteous Re-
 “demption of the Lord, my Master! O the glorious
 “Gospel of the blessed God. This Covenant I own
 “and approve this Day. This Covenant would I re-
 “new and ratify next Lord’s Day in the Supper of thy
 “Son. Dear Father, bid me welcome! Prepare Heart,
 “and Mind! Shew me thy self and thy Son! Smile up-
 “on me with thy pleased Countenance! Enlarge me
 “with the Joys of thy Spirit! and thereby say to my
 “Soul, be of good Cheer, thy Sins are forgiven thee!

His Removal from Gloucester to Shrewsbury.

HE staid not a great while at Gloucester. Mr.
Tallents of Shrewsbury dying, and after him,
 Mr. *Benion*, who for some Years had Taught an Aca-
 demy there, a double Vacancy ensued, which Dr.
Gyles and Mr. *Reynolds* were fixed upon to fill up. Very
 pressing

pressing were the Sollicitations of the Church there, to have him settle among them, and accept a pastoral Relation to them; and many Ministers concurred with them, and did all they cou'd to perswade him to go thither, knowing him to be a Person very well qualified upon the Account of his Learning, Piety, and Prudence, both to bear this Relation to them, and also to assist in the Educating of Youth for ministerial Work, the Scheme being to keep up the Academy there under him and Dr. Gyles. It was some time before he cou'd be prevail'd upon to comply with them. He thought the Providence of God had so clearly directed his Way to *Gloucester*, that it wou'd be wrong for him to think of removing. But having seriously consider'd the Affair, and according to his usual Method sought to God for Direction, and used all other prudent Ways to know his Will herein, and seeing a large Door opened for more Extensive Usefulness, than he cou'd expect in the Post he was already in, he thought it his Duty to go thither, and accordingly came and settled there *July 8. 1708.* Upon which Occasion he writes thus the 8th of *August* following.

“ Lord what am I? and where am I? I thought
 “ thy Providence had led me down to *Gloucester*, and
 “ did it not so? Whose way cou'd be more clear
 “ and open! What then do I hear? How came I now
 “ to *Salop*? Was not thy Hand here also? Did it not
 “ direct me hither? How else was the double Breach
 “ made there in so short a Time? How came the Church
 “ there to pitch upon me, and so concordantly to unite
 “ in me, unseen, unheard, unknown? How came so
 “ many Ministers (of such distant Cities and Places) to
 “ concur in solliciting me hither? How came so many
 “ Co-incidencies to occur opening my Way and inviting
 “ me hither? Lord hadst thou no hand in all these Trans-
 “ actions? or no approving Hand? or must none of
 “ thy Mandatory Preceptive Will be learnt from thy
 “ Providences? or were those Providences for Tryal
 “ only

“ only or for Judgment? Lord I am afraid, amazed.
 “ How Myſterious are thy Ways? Was it thy Plea-
 “ ſure to make Room for better ſervice at *Glouceſter*!
 “ ſo let it be, and bleſſed be thy Name. But what
 “ then ſhall poor *Salop* do with ſuch a Servant? or was
 “ poor *Glouceſter* in Judgment to be deprived of ſuch
 “ Services? O pity that Church! and pardon Forfei-
 “ tures, if any ſuch have been made! preſerve their Pa-
 “ ſtor, and provide them needful faithful Aſſiſtance!

“ Lord, here I am! what ſhall I ſay, confounded
 “ and aſtoniſhed at theſe Motions and Procedures of
 “ thine! Cou’d any Place be more undeſigned, un-
 “ expected, unthought of than this? Yet hither am I
 “ come; I hope not without thee, nor without the good
 “ Pleaſure of thy Goodneſs. I deſired thy Direction,
 “ deſired Friends in divers Parts to crave Council and
 “ Direction of thee, my God. Were our Prayers fi-
 “ niſter, and unſincere? or has thy holy Sovereignty
 “ rejected our Prayers? would’ſt thou leave me to my
 “ ſelf? Wo is me, if I have miſtaken thy Call, miſ-
 “ interpreted thy Providences, and come hither with-
 “ out thee! Wo is me if all thy many Servants, who
 “ have entreated, importuned and beg’d me to come
 “ hither, and have concluded that God and Duty cal-
 “ led me hither, have, in this Caſe, been lying Prophets.

“ Oh how dark are human Affairs! How perplexed
 “ and obſcure are divine Adminiſtrations? Is it thy
 “ Pleaſure, Lord, to lead thy Servants into Difficul-
 “ ties and Obſcurities? into ſuch Mazes and Laby-
 “ rinths they know not which way to turn them! The
 “ Righteous Lord, loveth Righteouſneſs, and hateth Ini-
 “ quity. How is it then, that thy Servants are oft
 “ caſt into ſuch Circumſtances, they know not how
 “ to eſcape Iniquity? O what diſtreſs has thy poor
 “ Creature been in of late! Afraid of offending on
 “ one Hand, and on the other. Afraid of reſiſting all
 “ the Arguments and Reaſons alledged for coming
 “ hither, leſt thy Call and Warrant ſhou’d be in
 “ them,

“ them, and yet afraid of leaving one Church ; afraid
 “ of Discouraging and Offending the Disciples from
 “ whom I come. Afraid of Scandalizing the Gospel,
 “ and laying an Occasion for Scandalous Aspersions
 “ and Imputations to the Ministry of it. Afraid of
 “ encouraging an ill and too frequent Practise of relin-
 “ quishing an accepted chosen Church, as if Ministers
 “ had but little Love for the Souls they had adopted,
 “ and little Concern for the Progress of that Work, in
 “ which they have been Labouring.

“ Here therefore, O Lord, I come fearful and trem-
 “ bling lest I shou'd mistake thy Mind, or take any
 “ false Steps, or be moved by any irregular Designs
 “ and Aims. I have considered and ponder'd my In-
 “ tentions, Desires, and Designs, have endeavoured to
 “ lay aside sinister, selfish, carnal Considerations, if any
 “ such presented themselves *. But, Lord, do thou
 “ search me and try me, and see if there be any Ini-
 “ quity in this Case ; and let me see it too that
 “ I may repent and be ashamed before thee. Wash
 “ me, purge me from my unseen secret Sins !

“ Trembling I come, lest thou should'st meet me in
 “ thy Wrath, with the drawn Sword of thy Justice

* *What a holy tenderness of Conscience was he pos-
 sessed of ! How fearful lest carnal Aims and Motives,
 shou'd influence his Removes ? One wou'd think, that a
 Person so disinterested as he was, that had so little Re-
 gard to the World, as he had, (so that I have heard
 him often affirm, that in every remove he made he rather
 lessen'd his worldly Circumstances) needed not to have been
 so much afraid, lest carnal selfish Considerations shou'd
 govern him, shou'd rule and sway in his Mind. But it
 was an Evidence, how much he was upon his Guard a-
 gainst a Sin that does so easily beset Men, and of his
 great Concern, to be found a Faithful, Sincere and Up-
 right Servant of the Lord Jesus Christ.*

“ and

“ and should’st tell me my Way is perverse before
 “ thee. If it be so why hast thou prospered it thus far?
 “ and why have those, that I must suppose are at least
 “ some of them, thy People; such Confidence, that thou
 “ hast guided them and me?

“ And now, Lord, I go about with this Question
 “ sounding in my Mind, *What dost thou here Elijah?*
 “ Lord, I cannot say, I have been Zealous for thee.
 “ My Faith is too Weak, my Love too cold to kindle
 “ Zeal. But here I come to serve thee, to serve thee
 “ in some poor Rate or other, here is Service enough
 “ to be done. A Church to be serv’d in and from the
 “ Pulpit. A young Academy to be inspected and taught.
 “ Other Youths also to be catechized and informed.
 “ And what am I, how impotent, and insufficient for
 “ these Things?

“ But Lord, what now wait I for? My Eyes, my
 “ Heart, my Cries must be to thee! O thou Father
 “ of Lights, and God of Consolation pity help and
 “ guide a poor worthless Worm, but Servant of thine,
 “ that comes here to wait on thee and on thy Flock! Is
 “ not the Harvest thine? Is not the Work thine? Will
 “ not the Glory be thine? Who then may challenge
 “ thy Grace, if one that comes to Work there may
 “ not? Have I not thy Covenant and Promise! and wilt
 “ thou not be Faithful! and wilt thou not stand by me
 “ and strengthen me? and prosper thy own Work in my
 “ Hand? But ah Lord, I bring Sin along with me hi-
 “ ther. ’Tis my constant Companion, Oh that it may
 “ be more my Burden and my Sorrow! I bring a foolish,
 “ hard, ungrateful Heart; a careless, loytering, trifling
 “ Heart, an unbelieving, dark, distrustful Heart;
 “ O my Leanness, Eniptiness, Barrenness! O come
 “ and cure my Soul and turn it more to thee!
 “ O drop down thy Dews, thy Grace into my Soul,
 “ or how shall I be able to drop the Words of Grace
 “ upon thy Flock? Lord, pardon all my Sins and Cor-
 “ ruptions, that I may bring no Guilt hither to inter-
 “ cept

“cept that Presence that I need, or to forfeit and prevent the Blessings I wou’d convey unto thy Family.
 “And prevent new Sins, that I may not quench thy Spirit, and provoke him to retire with all his gracious Operations! And now what have I yet further in this Place to beg of thee? even such things as these.

“1. That neither I nor my Colleague may be given up to ourselves, or left to the Power of any Factious, Proud, Covetous, Ambitious, Emulating Lust. O gracious God, keep us humble, sincere, watchful, tender of thy Name and the Glory of thy Gospel. Let us truly Love, and Walk and act in Love.

“2. Let the Church be our Comfort and thine Honour, let the Members be seasoned with that Wisdom that is from above and is pure and peaceable. O that they may know thee, and thy Son! be entirely baptized into the Christian Spirit, and be exemplary to those of other Churches for their Order, Unity, Love and Peace!

“3. O that the little Academy may be blessed and taught of God! O that the young Members of it may be humble, tractable, studious, enclined to God and to Religion! O possess their early Minds and Hearts for thy Self, for thy Kingdom and Glory! The Good Lord bless Instruction, Education, and Studies! O by thy Grace cure Youthful Lust, prevent Immoralities, Licentiousness and Scandals! Let Religion, Seriousness, Vertue, and Learning grow and flourish among them! O that there and thence a seed may arise to serve thee, to bear thy Name, and spread the Word of thy Grace about this distinguished Isle.

“The good Lord grant all those Mercies and Blessings I craved of thee when I sate down at Gloucester.
Vid. Supra.

A short Account of his Conduct and Labours in the Ministry.

THUS have we follow'd Mr. *Reynolds* to *Shrewsbury*, let us now see a little how he discharged himself of the Duties incumbent upon him. He had a very weak, and infirm Body, and therefore cou'd not act with all that Vigour and Strength, that others did, nor be so abundant in Labours as they were. But considering his Circumstances he did a great deal. While the Academy subsisted, he carefully and diligently instructed the Pupils in those Parts of Literature that fell to his share to Teach. He made Conscience of his Duty in this Respect; he was concern'd to maintain the Honour of Christian Ministry, and knowing that Learning is very requisite to this End, he took great Pains to instill it into the Minds of those under his Care, and to lead them into the Knowledge of those Truths, that shou'd furnish them for their Work, and enable them, when they enter'd upon it honourably to perform it. His Concern was that they might be able Ministers of the New Testament. He had a great Love to their Souls, was earnestly desirous to promote their spiritual and eternal Welfare; he studied to make them Vertuous and Holy as well as Learned, to have Christ formed in them, and to possess them with a Godlike Temper and Disposition, as being necessary to render their Work pleasurable and delightful to them, and engage them to a faithful and cheerful Discharge of it.

His Ministerial Labours were, to Preach once every Lord's Day, (his Strength wou'd bear no more) to Catechize Youth and Administer the Sacrament, in his Turn. In the Evening of the Lord's Day, his Sermon was repeated in his own House to all that wou'd come there, by some young Man of the Congregation, into whose Hands he put his Notes, and he prayed. He was very copious, particular, and affectionate in Prayer. His
Preaching

Preaching was grave and serious, moving and effecting. He had an admirable Faculty of accommodating himself to the Capacities of his Hearers, cou'd speak of the most important and sublime Truths in the most Familiar and Intelligible Manner. While the Vulgar was pleased and affected, the more intelligent Part of the Audience was agreeably entertained and delighted. His Sermons were chiefly Practical. He hardly ever brought the abstruse speculative points of Divinity into the Pulpit, nor was he very well pleased with those that did. I have heard him blame some, whose particular Sentiments he liked well enough in such points, for frequently introducing them in their Discourses. He thought that strait Hour, that People generally tie their Ministers up to, might be much better spent, than in such points of Speculation.

His great Endeavour was to beget and carry on the Life of God in the Souls of Men, to set up the Kingdom of Christ Jesus in the Heart and Consciences of his Hearers, and to engage them to universal Holiness. He laboured to render his People duly sensible of their lost and undone state and condition by Nature and Practice; to acquaint them with the Way and Method, whereby their Deliverance from Sin and Misery, and their eternal Salvation are brought about and effected thro' Jesus Christ, to make them Apprehensive of the suitableness of Christ, and his whole Mediatorial Work to their Care and Exigency; and engage them to a hearty Acceptance of him, and sincere Compliance with him in his whole reconciling Design. He endeavour'd to convince them of the necessity of Repentance, Faith, and Holiness, and excited them to the Practice of them by Gospel Motives. Such as the great Love of God, that was manifested to the World in giving his Son to die for it, *that whosoever believes in him might not perish, but have everlasting Life*; The surprising and wonderful Love of Christ Jesus, the Son of God, in becoming a Propitiation for our Sins, *in dying the*
Just

Just for the Unjust that he might bring us to God. He thought nothing could lay more powerful and irresistible Constraints upon ingenious Spirits, to hate and forsake Sin, to love and cultivate Holiness than this Love. He found it so, with Reference to himself; he had experienced the sweet and powerful Influences of it, and therefore he often urg'd it, to his People, and dwelt much upon it: He was in his Element when setting forth this great, this amazing Love. He laid before his People, the blessed Assurances of Pardon and Forgiveness, to all repenting, returning Sinners that the Gospel does so plentifully exhibit, that they might not be discouraged, by the Prospect of their numerous, aggravated Sins, from attempting a Return; and the Promises of divine Assistances of the Aids of God's Holy and Almighty Spirit, to Souls duly sensible of their need of them, to enable them to conquer and subdue all the native Corruption of their own Spirits, the Assaults and Temptations of their spiritual Adversaries, and perform a faithful and acceptable Obedience to the Commands of God, that the sense of their own Weakness and Insufficiency might not cast them into Despair; and finally he made known to them the Promises of eternal Life, to all that shall persevere to the End, and the threatnings of everlasting Misery to wilful, obstinate, presumptuous Sinners; by the one to engage and allure to faithful, constant Obedience, and by the other, to deter and affright from Continuance in Sin. In short, his preaching was truly Evangelical, Spiritual and Practical, such as appeared to him (and surely must be so) most like to bring Men to that Temper, and Disposition, Practice and Happiness, which the great Design of the Gospel is to raise and exalt them to. His Deportment in the Pulpit was very engaging. His very Look and Air was so serious and heavenly; he seem'd by that to be so much in earnest, that he seldom missed of gaining Attention wherever he preached. How still, how calm and composed

were

were great Congregations when he ascended the Pulpit. They hung upon his Lips, and were closely attentive to hear them sweetly pour forth Divine and Salutary Truth. This I have particularly observed and admired at *Dudley in Worcesterfbire*. They have there a very crowded Lecture in *Whitsun-Week*. Neighbouring Congregations, with that which stately belongs to the Place, supply a very numerous Auditory: This he used to call his Lecture; he was one of the Preachers at it for a many Years successively; he loved to cast the Net of the Gospel, as he was wont to speak, in so large a Pool, where there was so many to be caught and gain'd for God. And the Appearance of him in the Pulpit there, hush'd every Noise; a serious Concern seem'd to sit on every Countenance; and the most Diligent Attention was given to what he spoke. 'Tis to be hoped many in that Town and Neighbourhood retain a savoury Relish of the Sermons he there preach'd, and will have Reason to bless God for ever for the Opportunities they had of hearing him.

How well qualified he was for Catechizing Youth, and Instructing them in the Principles of Religion, will appear from his * *Confirming Catechism*. This was a Work he look'd upon to be necessary and useful, and therefore durst by no Means omit it. He was much delighted and enlarg'd, in the Administration of the Lord's Supper, he pour'd out his Soul in the Ordinance, and seem'd all Life, Zeal, and Devotion.

He did not satisfy himself with his Work in Publick, but instructed his People privately also. He went to their Houses, the Houses of the Poor as well as the Rich, to those that had most need of his Instructions let their Circumstances be what they wou'd. He was much employ'd in Visiting. But he did not spend the Time of his Visits in idle insignificant Discourse,

* Vid. *Preface to his Discourse of Reconciliation.*

in telling or hearing News, &c. but in serious Discourse of the Affairs of their Souls, and of the great Things of God and Religion. His Endeavours were, to instruct the ignorant, to enlighten the dark and doubting, to awaken and rouse careless and sleepy Souls out of their Stupidity and Carelessness, and set them in good earnest, on working out their Salvation; he apply'd himself, as he saw Occasion, to comfort Mourning drooping Spirits, to heal and revive broken Hearts, to strengthen the feeble, confirm the wavering, and encourage pious Ones to holy Stedfastness, and to constant daily progress in Joy and Holiness. He suited himself to the Cases and Circumstances of those with whom he had to do, and studied to speak a Word in season to them, and there appeared in all his Conversation with his People so hearty a Concern for their best Interests, and so much Love and Tenderness to their precious Souls, that whether he advised, reproved or exhorted, all was generally taken well. They cou'd not easily be disgusted with him. He was especially diligent in his Attendance on the sick, talked with them suitably to their Condition, prayed with and for them in the most serious and affectionate manner, helped them to improve such Providences; and compassionately assisted those that were leaving this World, in their preparations for another. It was his earnest Desire to fulfill the Ministry he had received of God, and to approve himself faithful to his great Master, and those precious Souls that were committed to his Charge, and this made him labour in all the Parts of the ministerial Function with great Diligence and Industry.

He had not lived much above a Year in *Shrewsbury*, but he went to house-keeping; upon which Occasion he writes thus.

Salop. Nov. 1709.

“ On *Thursday* the third of this Month I entered
i
“ upon

“ upon a new State of Life, (house keeping tho’ single) and a new Habitation.

“ A new State of Life, having been above twenty Years a Sojourner, and as a Boarder in other Men’s Houses, I am turned House-keeper, and have chose an Habitation of my own.

“ And now tho’ I find Peace and Liberty here, yet I find Sin and Corruption disquiets every State of Life. I am afraid of Liberty, Ease and Solitude, lest any Temptation shou’d overset me there. The subtle Tempter hath his Snares and Wiles in every Condition of human Life. But Lord, I come to thee, let thy Grace be sufficient for Me!

“ Good Lord, thou hast known all my Wandrings, many have they been, but has not thy Hand been in all? how rarely have I chose any Seats or Stations for my self? especially since I entered into thy Ministry and Service. Desirous I have been to follow thy Pillar, whether of Fire or of Cloud. And if I have followed it whither has it led me? into how many Turnings and Windings has it led me? yet so it did the People of God of old, whom it was all that while leading unto a City of Habitation. How wonderful are thy Ways, O most high! what strange Depths in all thy Providences? thro’ all the Stages of my Life, how much Mystery, how much Goodness? scarce a Place or Seat, that I have contrived or designed for my self; or the Places I wou’d have chose had I been left to my own Desire, I never had. But Mercy and Goodness has measured my Days, my Steps, my Stages and Stations hitherto. O blessed be the Conduct of divine Love! what abundant Leave have I had to taste that thou art gracious? O that the sweet Relicks of it may still abide upon my Soul! thy merciful Power has attended me in all my Travels. Thy Wisdom and Care has opened my Way, and prepared me Sollicitations to unknown
“ Places.

“ Places. Thy Goodness has provided me Friends
 “ among the greatest Strangers. Thy encouraging
 “ Goodness has afforded my poor Ministrations some
 “ Respect and Acceptance, I think, every where,
 “ blessed be my God! But where, Lord, is the sancti-
 “ fying Success? O that it may yet appear! And now
 “ Lord, instruct me in this State of Life! Still wou’d
 “ I be thy devoted, the captive of thy Love. Help
 “ me in all the Duties of a House-holder; help me
 “ to instruct, to watch, to pray, to be an Example
 “ of Love to God, of Patience, Wisdom, Meekness,
 “ Frugality and Hospitality too. Teach me to rule
 “ my own House (whatever it may in Time be) ho-
 “ lily and well. Keep me from new Sins, and the
 “ new Temptations I may be exposed unto.

“ A new Habitation, little and pleasant, very small
 “ to what I have lived in, in my Father’s Time and
 “ since, but I wou’d not be high-minded, nor seek
 “ great Things for my self. I hope I am got to
 “ the Top of my Ambition in this World, which is
 “ to be able to preserve my Station in this little
 “ House in some comfortable Condition; enjoying my
 “ Friends, being fruitful and useful, as I can, and
 “ seeing the Peace and Welfare of this Church.

“ But this wou’d be too great a Blessing to ex-
 “ pect, I fear. Lord, what am I, that thou hast
 “ brought me hitherto? what am I, that I shou’d be
 “ thus accomodated, thus kindly treated by thy good
 “ Providence, in a Vale of Sin and Tears? O may
 “ I enjoy all these Things, and expect Heaven at
 “ last? O blessed be my God! How dost thou over-
 “ come me with thy Love! Good Lord, my Heart
 “ is too dead to love thee! My Powers too feeble
 “ to serve thee! My Time and Life too short to
 “ praise thee! O sanctify me, heal me, save me, and
 “ bring me safe to thy own House, that there I may
 “ love, praise and serve thee for ever! *Amen.*

Feb. 13. 1710-11. He writes thus,

“ Lord here I am, desiring to attend on thee!
 “ Let thy Light still lead me : Lead me in a plain
 “ Path because of the Enemies of Religion. Hitherto
 “ thou hast brought me. Now Time grows short,
 “ Life hastens to an End, Forty five Years just ex-
 “ piring, how little remains? Lord teach me to num-
 “ ber my Years, my Days, that I may more in-
 “ tently apply my self to heavenly Wisdom! How
 “ long hast thou watched over me? Good Lord, watch
 “ still! Keep me from every evil Work and Way;
 “ O secure me to thy heavenly Kingdom. Am I not
 “ almost at the End of the Race? Good Lord,
 “ leave me not now! Give me not over to Sin and
 “ self, to dishonour thy Name and Truth before I
 “ go out of the World! O teach me to act and
 “ live as one at the Door of Eternity! O what Vi-
 “ gor, holy Activity, Peace and Joy becomes one
 “ that hopes in a few Years Time to be in Hea-
 “ ven! Lord perfect what thou hast begun!

His Adversaria Miscellanea, as he calls them, *his occasional Thoughts and Meditations*, will serve now in a great Measure to carry on the Thread of this Narration, and therefore I shall do little more in what remains, than give the Reader these Thoughts and Meditations with their Dates.

Salop. Mar. 1. Shrove-Tuesday, 1715.

“ Age entring into forty nine. What alive still?
 “ Good dear God! How great is thy Patience and
 “ thy Bounty! Thou bearest with my Sin and Folly;
 “ thou givest me all Things richly to enjoy. How
 “ many Companions of my Youth and Pedagogy
 “ have I out-lived? How many Associates in youthful
 “ Sins are gone before me to the Grave? and into
 “ what World I know not, possibly some to Heaven,
 “ and some to Hell, and why am not I among the
 “ last? We sinned together, why do we not suffer
 “ together? O the Wonder of distinguishing Provi-
 “ dence

“ dence and Mercy! They that will not allow an eter-
“ nal distinguishing Decree, ordaining some to Glory;
“ or the Exertion of distinguishing Grace, in a victo-
“ rious Preparation of Souls for that Glory, must
“ yet, of Necessity grant an invincible distinguishing
“ Providence, and Disposal of Persons and Affairs. I
“ might have been cut down as well as others; or
“ they spared as well as I. I might have had my
“ Sins visited on me, as well as theirs on them. Or
“ they might have been indulged by divine Patience
“ and Forbearance as well as I. They might have
“ been allowed the same Space to repent, the same
“ Continuance under the Light, and Calls, and War-
“ nings of Heaven. O, who makes the Difference?
“ Even He, in whose Hands our Time and Breath
“ are. O why am I not howling in the unextin-
“ guishable Flames? Wishing I had never been, and
“ cursing the Day on which I was born? How shall
“ I adore, admire, love, and praise!

“ Are any of my youthful Associates gone to Hea-
“ ven? Blessed be that Grace that carried them
“ thither. But why am I left behind? Is it that I
“ may sin longer, and fill up a larger Measure of
“ Sin? O dreadful Thought! O stupid adamantine
“ Heart, that does no more tremble at the Rise of
“ such a Thought! And yet is there not such a Case
“ in the World? Were there not those of old that
“ were under such a despotical reprobating Damna-
“ tion? Are there not those now, that God sees will
“ never be converted, and never be saved; and yet
“ they are preserved in Life, and accommodated with
“ various Sorts of Mercies? What are such doing in
“ the World, but filling up a large Measure of Sin,
“ and preparing more dreadful Wrath for themselves?
“ Poor Soul! Must this be thy Case? God forbid!
“ God save thee from such a Spirit, such a Practice,
“ such an End! Tremble at the Thought of a more
“ aggravated Damnation!

" Am I left behind that I may more prepare my
 " self to follow those that are gone before? God help
 " me so to do! If there are Diversities of Mansions,
 " or Degrees of Glory in the New-Jerusalem; and
 " these Degrees are confer'd according to the Degrees
 " of spiritual Qualification, then a larger Stay in this
 " World, in order to such a Qualification will be a
 " singular Blessing. But the Qualification itself will be
 " an extraordinary Gift of Heaven. Lord, make me
 " more and more meet for the Inheritance of the
 " Saints in Light! But what do I, enquiring after
 " Degrees of Glory? How remote and indisposed for
 " Heaven am I? Lord, grant that I fall not short of
 " Salvation! Do I stay behind that I may do a little
 " more Work for God, and a little longer glorify his
 " Name? O that I may do it! What greater Honour
 " and Happiness than to serve the Name and Glory
 " of the great God? O that I may be inflamed to
 " serve and glorify thee by this Consideration, that I
 " am left alive behind so many of my Acquaintance
 " and Companions; in order to this End! May a
 " Zeal for the divine Glory possess my Mind and
 " Heart! May I love the Word and Work of God,
 " and abound therein unto the End. Good God for-
 " give the Sins of this Year also! Encrease my godly
 " Sorrow and Repentance! Renew me Day by Day!
 " Prosper thy Word! Convert Souls! Enlarge thy
 " Kingdom! Fit me for thy House below, and that
 " above.

" How many Reigns have I now seen? * The
 fifth Monarch of my Time on the Throne. Blessed
 " be

* The Reader by the Date of this Meditation will
 perceive, that he here means King George the first. The
 peaceable Settlement of him upon the Throne of these
 Kingdoms, when such Measures were taking by those
 at

“ be God that this protestant Succession has so well
 “ succeeded! That this last Revolution has been so
 “ peaceably accomplished! Whither were we a going?
 “ With what Perils were we surrounded? Blessed be
 “ God that pities *Great-Britain*, that visiteth not our
 “ Sins upon us, that breaks popish Snares, that still
 “ allows us his Gospel, and a Prospect of Mercies
 “ to come. Blessed be God for national Deliverances
 “ and Mercies!

*Dec. 31. 1715. The last Day, and on the last Night
 of the Year.*

“ This Week I have finished the reading of the
 “ Life of my dear honoured Friend and Brother,
 “ Mr. *Matthew Henry*. Alas, how unworthy am I
 “ to be stiled his Brother! Tho’ I had his Love,
 “ and loving Regards in that short Time of Ac-
 “ quaintance I had with him; yet I see now more

at the Head of Affairs, for the bringing in of a Popish Pretender, was a most remarkable Instance of God's Goodness to these Nations. Protestant Dissenters have particular Reason to be thankful for it. Their Liberties were openly struck at and encroached upon, and they seem'd to be the first marked out for Destruction. But God delivered them, and broke all the Snares their Enemies had laid for their's and their Country's Ruin. Surely they will never forget the Measures that were then pursuing by these Men, and suffer themselves to be cajoled by their Pretences to Patriotism, to espouse them, and contribute to their Exaltation again. They always have been, and cannot but be while they retain their own proper Principle, irreconcilable Enemies to protestant Dissenters, and wou'd undoubtedly play the same Game over again, if they were once more in Power. We have no Reason to think they are changed? Let us therefore be always upon our Guard, against all their Craft and Deceit, whereby they wou'd make us subservient to their Ends.

“ of his Condescension and my Unworthiness: How
 “ highly beloved was he of Heaven? What Grace
 “ had he received? What a matchless Life is there?
 “ Full of Devotion, full of Prayer, Praises, publick
 “ and private Services, full of God! O what plentiful
 “ Occasion does it administer to me, to reflect
 “ with Grief, and Shame, and Tears upon my sinful
 “ self? My sinful, foolish, dreaming, unprofitable
 “ Life? Alas, can such a wicked, vain, deceitful
 “ Soul be saved? One that does so little for God in
 “ such Bonds and Obligations; and that by Vanity,
 “ Rovingness of Mind and Imagination does so spoil
 “ that little. How little of his Pleasure, Unweariedness,
 “ Constancy and Zeal can I experience?
 “ How oft was he upon the Mount, ascending
 “ towards Heaven, while my Heart and Harp is untuned
 “ and hung upon the Willows? While I wrote of sacred
 “ Zeal, ’twas he was practising it.
 “ Too hastily I doubt, he sent that † Book to the
 “ Press; when he was urged to be impartial in his
 “ Judgment of it, and not to suffer his Affection to
 “ prepossess and prejudice his severest Sentiments;
 “ being reminded of the old Saying, *Perit judicium,*
 “ *cum Res transiverit in Affectum.* But for all that
 “ some Observations it seems pleased him, and away
 “ it must go before it was wholly read over, and
 “ now I am condemned by my own Book. Another
 “ Evidence against me and my Barrenness at the
 “ great Day. Lord, forgive my unloving, lukewarm,
 “ ungrateful Heart!

“ Little did I think when I went out from Home,
 “ that *Tuesday (June 22. 1714.)* in order to meet
 “ my dear Friend, (according to his own Appointment,
 “ at his first coming into the Country that

† *Vid. Dr. Watts's Character of this Treatise in his Preface to Mr. R——s Discourse on Reconciliation.*

“ Journey) at *Whitchurch*, that I was then going to
 “ preach his funeral Sermon! That Day he departed
 “ to the City of God. That Evening Mr *Beynon* and
 “ Mr. *Seddon*, (that were to bring me the News of his
 “ coming to *Whitchurch*, brought me to *Dearnford*,
 “ the afflictive surprizing News of his Decease, that
 “ Morning. O poor bereaved City and Country! Yet
 “ I am importuned and constrained to prepare a few
 “ Thoughts for the People, that wou’d meet at *Whit-*
 “ *church* on the Morrow, expecting if they heard not
 “ of his Decease, Mr. *Henry*’s fore-appointed Sermon.
 “ Amidst fluctuating Grief and Tears, my Thoughts
 “ wou’d run upon nothing but, *Well done good and*
 “ *faithful Servant!* Little cou’d I expect that, that
 “ tumultuary hasty Discourse, would be earnestly beg’d
 “ by his Relations and Friends, to be delivered at
 “ *Nantwich* on the *Friday* following, the Day of the
 “ Interment. Much less cou’d I expect, that it wou’d
 “ afterwards be demanded to the * *Prefs*. O. what
 “ a funeral Preacher didst thou deserve! Thou that
 “ hadst been such an unwearied moving Preacher thy
 “ self! Thou that hadst embalmed the Memory of so
 “ many of thy Bretheren! But it wou’d have been
 “ my future Regret, that at the Confluence of twenty
 “ Ministers, none shou’d speak a funeral Word for him,
 “ that had so generally generously obliged City and
 “ Country, and us all rather than there shou’d be such
 “ an ungenerous and unpardonable Failure, I must be
 “ content. It is well it was better done at *London*.
 “ Farewel, dear Saint! Thy Memory is fragrant
 “ upon Earth. Thy Works will perpetuate thy Fame;
 “ thy Spirit is retired to those that are perfect. I fol-
 “ low, tho’ sinning tired, and sighing. One Motive
 “ more I have to quicken me in my Way, that I may
 “ meet the loving, beloved, holy, happy *Henry* there.

**Vid. Dr. Watts Preface, &c.*

But least in vain I hope and run,
Lord perfect what thou hast begun!

The Year 1715. In the beginning of it, had a very terrible Aspect upon Dissenters. Mobs were up, being fomented and encouraged by those who had further Designs in their Heads, in several Parts of the Nation. Their Places of Worship were pulled down, their Persons insulted, and their Houses and Lives threatened; soon upon these Things broke out that unnatural Rebellion in the North. What would not our Enemies have done had God delivered us into their Hands? But he that suffered their Wrath to proceed so far, then restrained the Remainder of it. He that says to the proud Waves of the Seas, hitherto shall you come and no further, stilleth the Noise and Tumults of Mobbs also, composes their Rage, and prescribes Bounds to the Fury of Men. Before the End of that Year the Mobs were dispersed, the Rebellion was quashed, Quiet and Peace was restored to these Lands, and King *George* triumphed over all his Enemies, and became the more firmly seated on the Throne. Mr. *Reynolds* takes particular Notice of these Events, and remarks with Thankfulness the great Goodness shewn by God in them to these Nations, and to Dissenters in general, and to himself in particular.

Jan. 1. 1716. Being Lord's-Day Morning, he penn'd the following Meditation

" I am now entring according to our Calculation,
" on' a new Year; where I am obliged to look back
" and look forward.

" I must look back upon the Year past in the first
" Place, with Grief and Shame; a loose vagrant
" Heart has made but sad Work on it; a trifling loy-
" tering Heart has lost my Time, my Services, my
" Im-

“ Improvements, my Comforts. Little have I done
 “ for God, for others, or my own Soul. Publick or
 “ private Service yields me little Satisfaction; Studies
 “ not advanced; Sermons dry and jejune; Prayers
 “ heartless and distracted; Encouragement and Success
 “ nothing. Poor Creature what little Reason hast
 “ thou to be fond of the Ministry! Thy only Desires
 “ are frustrated, I complain of my Head, (and have
 “ (great Reason) but Sin lies at the Door. I com-
 “ plain of others (and not without Cause,) but I must
 “ look within, and see my own Corruption and De-
 “ ficiency. Lord forgive loss of Time! Unbelief of
 “ those great Things I preach to others! Lukewarm-
 “ ness in Duty! Neglect of Reproof where due! Sins
 “ of all Sorts!

“ I must look back secondly, with Admiration and
 “ Thankfulness to a good God, that has spared me
 “ this Year also. He has guarded my going out, and
 “ coming in. This Year I have been in eminent pub-
 “ lick Danger, Rioters have risen up; affronted Autho-
 “ rity, pulled down our Chappel, and many other
 “ Houses of the Dissenting Worship in the Land. My
 “ Habitation, with that of divers others, was openly
 “ threatned. Many Messages were sent me to tell me
 “ that I must expect it one Night or another. Several
 “ Nights I was obliged to seek Lodging abroad; but
 “ God preserved me. The lawless Rioters were not per-
 “ mitted to put their Threats in Execution. O the
 “ Fury, Hatred and Malice that has this year discover-
 “ ed and vented itself against Protestant Dissenters! Our
 “ Neighbours had they had Power and Leave, wou’d
 “ have been as outrageous and cruel, as Popish Incen-
 “ diaries. Down with them, down with them, was the
 “ Cry in all our Streets. Blessed be God that said to
 “ their Rage, so far sha’t thou go, and no further!
 “ Blessed be God we are alive still! We have been as
 “ the Bush in the Flames; surrounded with Fire but
 “ unconsumed. Lord, thou art our dwelling Places in
 “ all Generations.

“ A

“ At Night, *July 6. 1715.* our Meeting-House was
 “ pulled down. The Magistrates did little or nothing
 “ to prevent it. The Insurrections here, and elsewhere
 “ were apparent *Præludiums* of a Rebellion against
 “ the Government. Yet little care was taken to suppress
 “ them. Blessed be God, that so seasonably stopt the
 “ Rebellion at *Preston in Lancashire.* Had it proceed-
 “ ed a little further, it had caused terrible Convulsions
 “ in the Nation. God is surprizingly good to poor *En-*
 “ *gland* still. O convert us unto thee! reconcile us to
 “ thy self by thy Spirit, and the Gospel of thy Son!
 “ Bless the Royal Family, and unite their Hearts to
 “ thy self by these good Providences towards them.
 “ Guard the Protestant Succession, and raise thence
 “ Kings, Princes and Princesses for thy Churches good,
 “ and thy own Glory!

“ I must look forward to the Year this Day commen-
 “ ced. O who knows what a Day or a Year might
 “ bring forth. This Year I may die, my Times are in
 “ thy Hand. This Year I may be in Heaven or Hell.
 “ My Soul is in thy Hand. O what a vast inconceivable
 “ Change must Death make! O what is it to be conduct-
 “ ed by Angels to Heaven! Good God prepare me!
 “ O what is it to be dragged by Devils to their flaming
 “ Regions! Good Lord, deliver me! To thy Hands
 “ I commit my Spirit, hast thou not redeemed it? O
 “ look after me according to thy Covenant! O pre-
 “ serve me to thy heavenly Kingdom!

And again *Feb. 14. 1716.*

“ How gracious is God to poor Dissenting Prote-
 “ stants! This Year they were in Danger of being swal-
 “ lowed up. An hideous malignant Spirit broke forth
 “ of a sudden in the Months of *June, July and August,*
 “ and was remarkably rampant in *Lancashire, Shropshire*
 “ and *Staffordshire.* Mobs and Riots arose in divers Places,
 “ and pulled down Meeting-houses, unprovoked, unmo-
 “ lested. They began in *Oxford*; then *Manchester* Meet-
 “ ing (as I remember) came down; then that of *Wolver-*
 “ *hampton,*

“ hampton, then ours in *Salop*, scarce any thing was done
 “ to prevent it. Then followed the Ruins of that at
 “ *Wem*, *Whitchurch*, *Bromwich*, (where the rebellious
 “ Rioters were valiantly opposed) *Birmingham*, *Oldbury*
 “ and *Dudley*, and many others in the Land.

“ In *Salop*, we were threatned with the Ruin of pri-
 “ vate Houses for divers Nights together. The Rioters
 “ usually came in the Night, and worked at pulling
 “ down the Chappel, till they had demolish'd it, as
 “ far as they pleased. Untow'rd Boys carried on the
 “ Desolation by Day, my House was particularly threat-
 “ ned; some came voluntarily to sit up in the Defence
 “ of it. One Night, upon Information of the Danger,
 “ the Mayor was pleased, to send three Constables to
 “ watch it. For two or three Weeks my Friends thought
 “ it needful for me to lie out of my own House. The
 “ Friday night after the Meeting-house was pulled down,
 “ is a Night not to be forgotten. The beginning of
 “ it was terrible to Dissenters. That Afternoon three of
 “ the Rioters were taken in the Street with their Axes
 “ and Instruments of Desolation, were by the Mayor's
 “ Order sent to their Jail and Irons. In less than half
 “ an hour, as is supposed, they got out of their Jail and
 “ Irons, and at the head of a vast Mob, ran with Fury
 “ and Wildfire in their Faces, by the Magistrates Door,
 “ hollowing and shouting thro' the chief Streets of the
 “ Town. I narrowly escaped stepping into the front of
 “ them, No Dissenters House seemed to be safe that
 “ Night. Many were threatned, most stood upon their
 “ Guard. It scarce seemed in the Magistrates Power
 “ then to resist their Numbers and Fury. But
 “ God sits upon the mighty Waters. At one House in
 “ *Frankwell* they stopped, and said, there was the little
 “ Presbyterian Parson, and they wou'd have him. They
 “ of the Family suppose they intended me, but I had
 “ not been there that Week. From thence they went
 “ up to an Inn in Town, where they receiv'd a Word
 “ of Command, and were dissolved and dismissed. So
 “ that

“ that Night passed in Safety. How admirable are
 “ the Counsels of God! Thus there was Loss of no
 “ Man’s Life or House, only of the Ship; the Tran-
 “ sport House thro’ which we are passing to another
 “ Country.

“ Since that Time the meaning of this Tumult has
 “ been more fully opened. A Diabolical Conspiracy
 “ has been discovered, formed against the Kings Life
 “ and Government, and designed to introduce the Pre-
 “ tender and his Religion. And what then must en-
 “ sue, but worse Miseries to faithful Protestants (if it
 “ can be) than were laid upon them in the *Marian*
 “ Reign. To this end a flagrant Rebellion broke out
 “ in *Scotland* and *England*; headed in *Scotland* by the
 “ Earl of *Mar*, in *England* by Lord *Derwenwater*, &c.
 “ At *Preston* in *Lancashire* the Rebels were met by the
 “ King’s Forces, and obliged to surrender to the King’s
 “ Mercy.

“ Great was our Deliverance at *Preston*; had the Re-
 “ bels proceeded but a little further in that County, its
 “ very probable they had been joined by Thousands,
 “ both Papiests and Protestants, and their Cruelty wou’d
 “ have encreased with their Numbers. Blessed be God
 “ that so seasonably stopt their Career.

“ But, 1st. May Dissenters consider and know where-
 “ fore such a Flame broke out against them: surely
 “ they have offended their God. The Reason of this
 “ Insolence from Men is apparent. They were most
 “ exposed to the Fury of those that had a Mind to in-
 “ sult the Government. They were known to be in-
 “ violably engaged for it. Rage against their Places of
 “ Worship was thought to be liable to little or no legal
 “ Penalty. Besides, it is probably concluded there was
 “ a Design to provoke Protestant Dissenters to defensive
 “ Arms, and so to kindle an intestine War, that a com-
 “ mon Enemy might devour both. But tho’ the Rea-
 “ son of Human Malice is apparent; may they see
 “ wherefore God contends. His Displeasure is just.

“ We

“ We have greatly offended. We have too much con-
 “ formed to the World; too much departed from our
 “ Profession; been too addicted to Contentions and Dis-
 “ agreements; have left our first Love and Zeal. But
 “ may it not appear in this that Judgment begins at the
 “ House of God, and we will aim to bear the Indigna-
 “ tion of our God.

“ 2. May the Canonical Clergy see their Offences.
 “ For 1st. By their strange unchristian Investives they
 “ have irritated both the Gentry and the Vulgar a-
 “ gainst the Protestant Dissenters. Its usual with them
 “ to represent them they call Presbyterians, as bad as,
 “ or worse than Papists. They usually cry they had
 “ rather be Papists than Presbyterians. What must the
 “ poor Populace then think of these Presbyterians? cer-
 “ tainly that they maintain worse Errors than are in the
 “ Papacy, more dishonourable to the Lord Christ, and
 “ more Destructive to Souls; that they espouse Princi-
 “ ples and Practices more Anti-Christian, more injurious
 “ to Princes and States, and more inhuman and cruel
 “ to the Bodies of Men. And can any thing be more
 “ unrighteous? Would such Preachers be thought to
 “ understand what a Presbyterian is? or what is the
 “ state of our domestick Controversies? Dr. *Stilling-*
 “ *fleet* charges it as a fault on dissenting Preachers, that
 “ they no more open to the People the Difference be-
 “ tween them and the Church of *England*. The dis-
 “ senting Protestants are not given to Controversy in
 “ their Sermons. They have generally somewhat else
 “ to do. Repentance towards God, and Faith in our
 “ Lord Jesus Christ are more needful to be preached.
 “ But wou'd they take the Doctors Advice, I believe
 “ they wou'd make more Dissenters than ordinarily they
 “ do. But sure I am the Canonical Clergy is faulty
 “ enough, in pretending to preach against Presbyterians,
 “ and opening their Cause and Contest no better than
 “ they do. What! must they be worse than Papists
 “ because

“ because they decline Additions to pure Uncorrupted
 “ Christianity.

“ 2. By their sad Negligencies they have let
 “ their Parishes run into such Ignorance and Immorality,
 “ that out of them such Mobs and Tumults may soon
 “ be gathered. Woe to some sort of Shepherds!

And on the 19th of the same Month which was his
 Birth Day, he has the following very serious Expressions.

“ Lord, here I am! The Creature that thou hast cal-
 “ led into Being. Thou hast curiously wrought me. Sin
 “ has spoiled me, sad and strange! that two such things
 “ as Gods Workmanship and Sin shou’d be so intimate-
 “ ly united and combined together! unspeakably myf-
 “ terious and sad, that Sin and I must live and grow to-
 “ gether! Good God, slay Sin, save thy Creature! have
 “ a merciful Regard to the Work of thy own Hands!

“ What a Consternation and Amazement shou’d I
 “ now be in? I am a Creature, I find, made for Eter-
 “ nity, made for an endless Duration, and not merely
 “ such a Duration as involves in it, only an insensible
 “ Existence. So the Earth may be everlasting, for ought
 “ I know, even after the general Conflagration. I
 “ question whether God will annihilate any real Enti-
 “ ty, or Substantial Being that he has made. He knows
 “ how to dispose of it all, in all Mutations, to his own
 “ Glory. But I am designed and ordained for an End-
 “ less, Vital, intellectual Existence. I am born for
 “ endless Happiness or endless Misery. O amazing,
 “ tremendous Thought! O that the World of Mankind
 “ wou’d think of this! As oft as a Child is born into
 “ World, so oft is a perceptive Being produced for an
 “ everlasting State! O what a valuable Being is Man!
 “ What an Aspect shou’d we have of this World!
 “ It is but a short Passage into another, into one of end-
 “ less Continuance. O what was I made and born for?
 “ Where must I be in a little while? in Heaven or
 “ Hell! foolish Soul! Can such a thought possess thee,
 “ and not make thee quake for Fear? Death is com-
 “ ing,

“ ing, and dost thou not tremble at the Apprehension
“ of it?

“ Good God! I resign my self to thee, pardon me,
“ that I have done it no other, done it no better. But
“ confirming and ratifying all former Dedications, I now
“ surrender, and resign my self to thee. Accept me
“ as thy own. Pity my poor wandering Soul. Pardon
“ my numerous aggravated Sins. Sanctify an unclean
“ Spirit. Wash me in the good the great, Mediator’s
“ Blood. Heal a timorous, guilty, wounded Conscience.
“ Open to me the Treasures of thy Grace. Lift up the
“ Light of thy Countenance upon me, make me stable
“ and constant in thy Covenant. Seal me to the Day
“ of Redemption. Succeed me in thy Work. Teach
“ me, aid me to fulfill the Ministry I have received,
“ to testify the Gospel of the Grace of Christ, and keep
“ me to thy heavenly Kingdom. *Amen, and Amen.*

Again *March 4. 1717.* Being *Shrove-Tuesday*, which
says he, I am willing to keep to God, tho’ *Feb. 19.*
was my Birth-day.

“ From *Feb. 19.* I suppose I am enter’d on the 51st
“ Year of my Age. O who wou’d think that such an
“ infirm tired Life shou’d hold out so long? I have
“ lived near twenty Years above my Mother’s Age,
“ and am now within two or three Years of my Fa-
“ ther’s. Time cannot be long, and yet I’m afraid of
“ thinking of the End of it. A sad sign that Time
“ has not been well spent, that sin haunts the Consci-
“ ence, that the Conscience is not well purged from
“ dead Works; that God is not heartily loved. O
“ were God heartily loved I shou’d more rejoice in his
“ Love, and shou’d be more willing to go to him. Lord
“ pardon my Unwillingness to die, my Unwillingness
“ to leave the World and come to thee! O inexcusa-
“ ble Unbelief and Ingratitude! I have found and felt
“ my Father’s Love all my Life, and yet cannot trust
“ his Love at Death, and for safety at Death.

" Yet Good, dear Lord, I am thine, and wou'd be
 " thine for ever. I own and stand by all the Covenants
 " and Contracts I ever made with thee. Pardon me, that
 " they were made with no more fervour, and kept with
 " no more diligence! to thee I still resign my self, to
 " thy Gospel demands I yeild, I stoop, I bow. To thee
 " in thy dear Son, I humbly heartily surrender my
 " Self, my All; my Mind to study and know thee,
 " my heart to choose and love thee; I wou'd now do
 " nothing else in this World; my Affections to follow
 " after thee; my Body to be an Instrument of Right-
 " eousness; my Tongue to speak of thee and for thee;
 " my Feet to follow after thee, and to Walk in the
 " way of thy Precepts. Keep this Body blameless;
 " and then I know the Redeemer will keep it in the
 " Grave, and secure it for a glorious Resurrection.

" Lord, what art thou doing with these poor Nations!
 " Judgments are hovering over our Heads. The intestine
 " Rebellion has been crushed, and now we are threatened
 " with an Invasion from *Sweden* on the Pretenders
 " behalf, a dangerous Plot between the Swedish
 " Ministers has been discovered, Their Letters
 " have been printed by Authority. How good is the
 " great God to these sinful Nations still! what! Patience
 " not yet ended? O wonderful! What is there so amazing
 " now as divine Patience! But Lord, pity and sanctify
 " these Lands! O, turn us to thy self! Lord,
 " teach me what thou wouldst have me to do! O keep
 " me in the Day of evil! keep me from Temptation,
 " keep me in Fears, and Sickness, and Death!
 " Keep me to thy Kingdom. One thing I desire of the
 " Lord, that he wou'd make me faithful to the Death,
 " and then I shall receive the Crown of Life!

February 25. 1718. being Shrove-Tuesday.

" What! am I here still, when so many of my Con-
 " temporaries are gone? when so many Sorrows and
 " Weaknesses have attended me? when sin has so de-
 " served the shortning of my Time in cutting off of
 " my

“ my Days? O with what little Satisfaction can I
 “ review Time past? Mercies indeed have been many,
 “ and methinks I have been aiming at something for God.
 “ But alas, what has been done? what an empty
 “ fruitless thing does Life appear? How little has God
 “ been glorified, and his Kingdom been served and
 “ promoted? How little has his Will been fought and
 “ obeyed and submitted to? How little have Souls
 “ been loved and instructed? How little has my own
 “ Soul been studied, pitied, refined, quickned, and
 “ improved for Life and Immortality? O the sad re-
 “ view of Life! God forgive a miserable, lifeless, sinful
 “ Soul.

“ But Lord, is this all that I must do in order to a
 “ blessed Eternity? How poor and naked must I appear
 “ at last? I would not put a value upon my Obedience
 “ and Service. I know it will be imperfect, defiled,
 “ defective at best. But methinks, I would have some
 “ Testimony of my Integrity and Love to God. Some-
 “ thing whereby it may appear, that I have not been
 “ made in vain, have not lived in vain. And since
 “ the Mediator will be so condescending and kind,
 “ as at last, to take Notice of the practical Respects
 “ that his Servants have shewn to his Name and
 “ Brethren; surely a willing Disciple would be glad
 “ to have something that may be so admitted and ac-
 “ counted by him at the Day of his return to the Judg-
 “ ment of this World. Nay, who knows but that the
 “ holy Services of this Life, as they are to be recount-
 “ ed in Judgment, so may be the Matter of a joyfull
 “ Review to all Eternity? When numberless myriads
 “ of Ages shall be gone it may be a Pleasure to the
 “ Saints to reflect upon the holy, fruitful, patient, gra-
 “ cious Lives they lived here. They may applaud that
 “ Grace that so instructed, inclined, and enabled them.
 “ They may well remember the Joys of that Day
 “ wherein their Services of Love were so recounted be-
 “ fore Men and Angels. Nay it is usually thought

“ that the Station in Glory is assigned according to the
 “ measure (not the Merit) of holy Work, Sufferings and
 “ Obedience here. It may well be supposed that the
 “ Apostles of the Lamb will, to Eternity rejoice and ex-
 “ ult in the Review of what they did and underwent
 “ in this wretched World for him, and his Name and
 “ Kingdom, and so proportionably may others. *You*
 “ *are they that have continued with me, in my Tempta-*
 “ *tions, and (thereupon) I appoint to you a Kingdom, as*
 “ *my Father has appointed to me a Kingdom.*

“ If this be so, how little (O how little) Consola-
 “ tion of this Nature, or upon this Account, will be
 “ my share for ever? shou’d Regret, and Shame, and
 “ Sorrow enter the new Jerusalem, how much of each
 “ must fill my Breast upon the Retrospect of such a
 “ vain insignificant sinful Life! O how do I envy those
 “ that have been honoured to do much for God and
 “ the Saviour?

“ But God make me willing, yea glad and joyful
 “ to get to Heaven, by the Way of a free Pardon.
 “ Happy is the Man whose Sin is covered! How
 “ know I but there may be too much Pride in covet-
 “ ing such personal Righteousness for such End? Not
 “ that I must be, or wou’d be slothful, that Grace
 “ may triumph. O that I may be humble enough to
 “ rejoice in the Death, Atonement and reconciling Sa-
 “ crifice of the Lord Jesus! *Who shall lay any thing to*
 “ *the charge of God’s elect? It is Christ that died.*

“ How know I but pardoning Grace will be as much
 “ (or more) magnified in Heaven, as sanctifying, fruc-
 “ tifying Grace? sanctifying Grace is founded upon an
 “ antecedent Pardon. Those Fruits of Righteousness
 “ must be attended with Pardon, there must be a
 “ deal of Grace in the Pardon of one Sin; an offence
 “ against an Infinite, and infinitely pure and holy Ma-
 “ jesty. How much then in the Pardon of the Sin of
 “ Nature, and all the Sins of Life? *If by one Man’s*
 “ *offence Death reigned by one, much more they that re-*
 “ *ceive abundance of Grace, (or the abundance of Grace,*
 “ viz.

“ viz. that Abundance which is displayed in Pardon
 “ and free Justification,) *and of the gift of Righteousness*
 “ (the gift either of a state of Righteousness, or of an-
 “ others Righteousness imputed) *shall reign in Life by*
 “ *one Jesus Christ, that, as Sin has reigned unto Death,*
 “ *even so might Grace also reign, thro’ Righteousness unto*
 “ *eternal Life, thro’ Jesus Christ, our Lord.* The Joys
 “ of Heaven will be compleat and full. But, proba-
 “ bly, they will not in each Saint have the same im-
 “ mediate Foundation, or Matter to Work upon. Some
 “ may have Occasion more to admire sanctifying, se-
 “ curing Grace, that delivered them from the Lusts,
 “ Snares and Temptations, by which others fell. Some
 “ may admire that heroick Grace, that carried them
 “ thro’ Storms of Persecutions, and great Exploits to
 “ the Kingdom. Others must admire that pardoning
 “ Grace, that pitied them, called them, forgave all their
 “ numerous aggravated Sins and brought them to Hea-
 “ ven, notwithstanding them all. Others will admire
 “ and applaud all this Grace. As a persecuting *Saul*
 “ transformed to a victorious Apostle. And who knows
 “ but the Joy in and of a vast Pardon may equal that,
 “ that arises from other Grace? The Soul that has
 “ much forgiven, will admire, applaud and adore much,
 “ will much Love and much praise, and consequently will
 “ much rejoice, and much Love and Joy will be, or
 “ will have much Glory.

“ But let this be as it will. Lord! forgive me much.
 “ I have much to be forgiven. May I but enter within
 “ the Gates of the New Jerusalem, I shall be unspeak-
 “ ably blessed. May I be a Door-keeper there, I shall
 “ have abundant Honour and Happiness. Good God,
 “ pity me, pardon me, preserve me to thine heavenly
 “ Kingdom. *Amen.*

He had now been about ten Years at *Shrewsbury*,
 having labour’d for the greatest part of the Time under
 much Indisposition. Being therefore utterly dissatisfied
 that he cou’d serve the Congregation there no better, he
 thought it his Duty to retire, that they might seek for

some Person more capable of labouring among them, and that he might try whether God wou'd in the use of proper Means restore to him some greater measures of Health, and fit him for renewed Service somewhere or other. Of this he has given the following Account himself in a Meditation, written on *Feb. 10. 1719.* being *Shrove-Tuesday*, at a Retirement in *Hackney*.

“ A little after last Lady-Day, I left *Salop*, being reduced to a great Degree of Weakness, my Breath short, my Head exceeding disordered, pained, especially in the Morning upon waking, and usually, most ly so after the soundest Sleep; disabled from Reading, with Apprehension of what I read, and especially from Prayer, in which I cannot be engaged one quarter of an Hour, without sad Disorder that almost confounds me. Most of the ensuing Summer I spent in Travel up and down the Country, in hopes of Relief that way, but being so much importuned to Service, where I came, I had but little Benefit. Quickly after *Michaelmas* I went to *Tunbridge-Wells*, whose Waters were more Beneficial to me than I did expect. But the Season for drinking, declining, I stay'd but one Month; and now here I wait for the return of the Season.

“ Blessed be my God that has kept me this last Year! How far have I travelled, how many Miles have I journeyed by Horse, or Coach, and no evil befallen me? No fright or loss by wicked Men infesting the Road, no evil befallen my Companions, which wou'd have been a Sorrow to me. O how good is my God still! All my Bones praise thee, my Mind and Heart praise thee! O that Life and Service may praise thee! O how excellent are thy Ways and Works!

“ Dread Lord! was it Pleasure to frame me out of nothing, or educe me out of non-entity, that I might enjoy all this Mercy, and might have all this Occasion to praise thee? O, to how much Favour and Goodness hast thou ordained me! tho' corporeal Infir-
“ firmity

" firmity has much disabled me from thy Work, yet thy
 " loving Kindness measures out my Days. By thy merciful
 " Visitation my Soul is upheld in Life. Hitherto
 " thou hast helped me. I wou'd bless thy Name for all
 " the Mercies and Comforts of Life, the Prospect of Im-
 " mortality, and the Means of Grace leading to Glory.
 " If it be thy Pleasure, employ me a little longer in
 " thy House. Yet wou'd I speak of thy Name, thy
 " Righteousness, thy Kingdom, thy Glory. Fain wou'd
 " I do some good to Souls before I go hence and be no
 " more seen. Fain wou'd I instruct some, if I cou'd,
 " in thy holy Truth, recommend thy Dear, thy
 " only Son unto ignorant perishing Souls, and help
 " some in the way to Heaven. O Strengthen this
 " poor languid Body, this feeble Heart and Voice, this
 " pained, confused Head. O that these Lungs may
 " breath for thee! this Tongue and these Lips speak
 " for thee and thy Name! May yet this Brain medi-
 " tate for thee and on thee! May this Hand write and
 " act for thee! May a'l these Members be Servants
 " of Religion and Righteousness, active for God in the
 " ways of Holiness and Obedience, e're they be laid down
 " to Rest in the silent Grave! O that my Soul may
 " breath after thee! O manifest thy self more to me;
 " or let me have a deeper View of the Manifestations
 " thou hast given of thy self in the vast Work of Cre-
 " ation, and in the gracious Work of Redemption!
 " Fit me more for my Departure hence. I am now
 " one year nearer to it. O dress this Soul of mine
 " with the Graces of thy Spirit, that it may be more
 " meet to enter into thy Joy! take me not hence till
 " thou hast made me willing to go, by assuring me
 " of thy Love, of my full Pardon, and thy kind De-
 " sign to admit me into the New Jerusalem, to thy
 " self the God, and Judge of all, and to Jesus, the
 " blessed Mediator of the New Covenant! Amen.

The next Place I find him residing at, is *Bednal-Green*. Here he met with a most agreeable Family to

Board in, and became acquainted with the Reverend Mr. *Chapman*, Minister of a Congregation of Dissenters there, and found in him a most suitable Friendly Companion; whose kind and courteous Treatment of him he always spoke of with a great deal of Respect. For him he preached pretty frequently in the time of his stay there, which was a good Part of two Years, and there *March* 1. 1720, in the 55. Year of his Age, he thus records the Mercies of God to him in the preceding Year, and breaths out holy Desires after those valuable Blessings that he bestows on those that love and serve him.

“ Lord, here I am still! desiring and designing to
 “ be thine! approving thy Ways; applauding thy Good-
 “ ness and thee. Hitherto hast thou sustained and con-
 “ ducted me. O the tender Mercies of my God! O
 “ the Patience of provoked Majesty! O the Wisdom of
 “ thy Care, the Bounty of thy Providence! all these
 “ Years hast thou maintained and guided me. Thro’
 “ all the Sins of these Years hast thou spared me.
 “ More than forty Years hast thou been offended and
 “ provoked, and more than forty Years hast thou born
 “ with my evil Manners, and hast cherished me as
 “ the Nurse does her Children. Blessed be God that
 “ has preserved me in all the Travels of this Year, that
 “ when so many Complaints have been made of loss
 “ by Thieves, I have passed more than 200 Miles up
 “ and down without Molestation. Blessed be God for the
 “ Friendships I have found, and for any tho’ never
 “ so little Service I have done! O that my Heart and
 “ my Lips may praise thee!

“ Blessed be God for all his Mercies to the Land of
 “ my Nativity ever since it was so to me. Surely the
 “ Eyes of the Lord are upon this Isle from one End of
 “ the Year to the other. He visits it with Love and
 “ Peace. He has caused his Gospel to shine more
 “ brightly here than in other Lands. He has sent su-
 “ pernatural Revelation to guide us home and direct us
 “ up to him. He has given us Knowledge of Salva-
 “ tion

“ tion in and thro’ the Remission of Sins. He has taught
 “ us how our Sins are to be remitted and disimputed to
 “ us, and blotted out to the honour of divine Grace and
 “ Righteousness. He has shewn us the great Sacrifice,
 “ the Lamb of God that takes away the Sins of the
 “ World. He hath reveal’d to us the Son of his Love,
 “ his only begotten, the Just one, that is the Lord our
 “ Righteousness. He has revealed to us the great Mys-
 “ tery of Religion, in him, his Death, his Resurrec-
 “ tion and Glory. He hath sent many Eminent Mes-
 “ sengers to this Isle. Hath set up his house among us
 “ and given us the Provisions of his Table and Chil-
 “ dren. He hath recommended to us his Gospel by
 “ innumerable Mercies. Plenty and Peace has crown-
 “ ed our Land. Great Salvations have been afforded,
 “ Wonderful Revolutions accomplished. The Prote-
 “ stant Succession secured. Yet we sit under our Vines,
 “ and our Fig-trees. Blessed be the God of our Sal-
 “ vation. May we rejoice in him and his Love; and
 “ love him for his Blessings, but more for himself.
 “ Good God pardon the Sins of this Year also! Trans-
 “ gressions grow, Let Grace abound. Remember me,
 “ pity me, forgive me according to the Multitude of
 “ thy tender Mercies! Assist me yet in and for thy
 “ Name, for thy Redeemed and thy Flock, before I
 “ go hence and am no more seen! Keep me this year
 “ also! and make me to grow and ripen for Heaven,
 “ and for thy Presence in Glory!

And again, Feb. 21. 1721. at the same Place.

“ Blessed be God that I am yet alive! Another year
 “ hast thou given me in thy Patience. I have seen strong,
 “ heathful, youthful ones demanded to the Grave; but
 “ thy Visitation still sustains my Spirit. Thou hast
 “ threatned, Great Disorder, by weakness of Stomach
 “ and frequent Vomiting, hast told me how frail I am.
 “ Thy Service in publick has been for three Months
 “ omitted, sad that Time should be lost so near the
 “ End of Time! But thou hast not yet silenced me

“ in

“ in the Grave. Some Respite thou hast afforded. Blessed be thy great and holy Name! still I wou’d be thine! This vain vexatious World convinces me that thou alone must be the Happiness of Souls. The Vicissitudes and Revolutions of the World confirm me in my choice of thee.

* “ This last Year has fully shewn us, that they that will be rich, fall into Temptations and pierce themselves thro’ with diverse Sorrows. Blessed be God for being set so much out of the Road of Temptation! still, good God, by all Engagements I am thine! still thou art the God whose I am and whom I serve. Still wou’d I stand to my Covenant with thee, to love, and serve, and follow thee! O be still with me, and keep me this Year also; keep me to thy heavenly Kingdom.

“ Yet spare me if it be thy holy Will to speak for thee, and declare thy Love and Grace to dying Souls. Still employ me if it be thy holy Will to bespeak Sinners for thee; to entreat them to be reconciled to thy Majesty; and do thou speak by me and with me to their Hearts.

This Year he returned into the Country. He was determined not to undertake the Charge of a Congregation any more. He was so little satisfy’d with what he had done while Pastor of a Congregation before (tho’ others cou’d not but think he laid himself out much for God, and the good of precious Souls, and had done eminent Service in his Place) and had so little Reason to hope that he cou’d for the future do more, if so much; his health being still at a very low Ebb, so that he cou’d not see it to be his Duty to enter any more into such a Relation. But then he durst not by any means relinquish his Work. Nay, it was the Pleasure of his Life to be engaged in it. It was his Desire and Design to go on in

* He refers here to the sudden fall of South Sea Stock which ruined so many Families, and sadly disappointed all their Golden Expectations. it,

it, doing what Service he cou'd and his strength wou'd bear, continue in it he wou'd, doing those Measures of Service he was capable of. It was his Intention therefore in coming into the Country freely to serve some Minister that stood in need of help. It pleased Providence to direct his Way to *Walsall* in *Staffordshire*, where the Reverend Mr. *Godley* was Pastor to a Congregation of Dissenters. There he continued to the Time of his Death, preaching usually in the Morning every Lord's Day, and thereby greatly assisting that truly valuable Man, and serving, I verily believe, to prolong his Life, for after Mr. *Reynolds* was dead, and he was destitute of his help, Disorders grew upon him, and in about two Years put an End to his useful Life. He was a Person very well suited to Mr. *Reynolds's* Taste and Disposition, was of great Seriousness, Piety, and heavenly Mindedness; of the most fervent Zeal for God and his Glory, and of the most Extensive Charity to Men, of eminent Humility, Modesty, and Meekness, and void of every thing that looked like Pride, Vain-Glory or Ostentation. He was a diligent, faithful Servant of Christ Jesus in the Ministry of his Gospel, laid himself much out to do good to the Souls of the People committed to his Care, and was blessed with many remarkable Successes. His Labours in praying, preaching, &c. were acceptable to his own People, and to all others that at any Time enjoyed the Benefit of them. He was much beloved while Living, and universally lamented when Dead.

Between him and Mr. *Reynolds* there was a very intimate Friendship. Two Souls breathing such fervent Love to God and Christ, and so deeply tinctured with the most serious Piety, cou'd not fail, but be strongly united. They had the most agreeable Society with each other, while God spared them together.

He came to reside at *Walsall* in 1721. and there he dates his next annual Meditation. Feb. 6. 1721-2. *Shrove-Tuesday*.

“ Blessed

" Blessed be the God of Life, I am alive still, out of
 " the Grave, out of Hell, blessed be his holy Name!
 " So many years hast thou preserved and guarded me!
 " a weak, lingering, wasting Life continued till now!
 " How greatly does God delight to display and perfect
 " Power and Strength in our Weakness!

" Thou hast brought me into the Country again.
 " Thou hast vouchsafed me and my Companion, not-
 " withstanding my Weakness, and the Perils of the Road
 " thro' Robbers a safe and pleasant Journey. I had a
 " design to assist some infirm Minister, and some poor
 " Congregation (as I can) in the Country, and here I
 " am at *Walsall*. May I here find the Favour, Love
 " and Blessing of God!

" Sickly, weak and pining has this last Year been.
 " A foul Stomach may well be the Indication of a foul
 " Heart. The Lord of Life and Grace cleanse both!
 " Still I am thine! thy sinful, troublesome charge, thy
 " constant Care. What am I that thou visitest me?
 " that thou artest and walkest with me as if thou hadst
 " set thy Heart upon me! What distinguishing Provi-
 " dences and Dispensations dost thou exercise and ex-
 " hibit towards me all my Days? Sin lies at my Door,
 " but Mercy is thy chosen Path. Good God forsake
 " me not! let me know more of thee and of thy Love!
 " More of thy Son and his rich Grace! If it be thy
 " holy Pleasure, spare me this Year also! Give me
 " leave to do a little more for thee and thy Flocks!
 " little has yet been done, poor fruitless Creature have
 " I been! shall all these Years be spent in vain? shall
 " Sin and Satan still prevail! shall Ignorance and Dark-
 " ness still devour the Souls that shou'd be thine? shall
 " the Harvest still be great and the Labourers be few.
 " O send forth more Labourers and me among the Rest!
 " Let me do good and also taste the Goodness of thy
 " House and Work! O anoint me with a fresh Unc-
 " tion from above! make me, at these Years more fat
 " and flourishing! may my later Works be still better,
 " and

“ and may I still grow more meet and ripe for the
 “ Inheritance of the Saints in Light?

Again, *Walsall, Shrove-Tuesday, Feb. 26. 1722-3.*

Ætat. ineunte 57.

“ Strange! that I am yet alive and in some Measure
 “ able to think and write, and speak of God! O that
 “ thy Name may be dear to me and even inscribed up-
 “ on the Table of my Heart! thro’ manifold Weakness
 “ and Danger have I been carried this Year. Some little
 “ Service have I been assisted for; not yet quite laid
 “ aside. Most Lord’s Days in the year have I been en-
 “ abled to say something for God, for the Son of God,
 “ for Holiness, for Heaven. Blessed be God that has
 “ not yet stopt my Mouth with Dust, nor silenced me
 “ in the Grave. The dead praise thee not. O that I
 “ cou’d praise thee, and sound forth thy Glories in the
 “ Land of the Living! Breast and Breath will not much
 “ serve to sing; but may I promote and propagate thy
 “ Praises!

“ O God of Glory! how excellent is thy Name! a
 “ Being of necessary absolute, uncaused Excellency art
 “ thou. All pure, undefiled, unlimited Perfections dwell
 “ with thee. Unbounded Light, Life, and Bliss are
 “ thy Nature, and natural Possession. O how incom-
 “ prehensible and inscrutable is thine Essence and Maje-
 “ sty! How are our Intellects confounded and over-
 “ whelmed at the Thought and Apprehension of thee?
 “ Thy Glory dazzles our Sight, and even strikes us
 “ Blind. Thy Beauties are astonishing and surprizing
 “ even to Angels themselves. Thine Attributes are so
 “ many transcendant Glories. O the Glory of absolute
 “ Necessity of Existence and of Impossibility of ceasing
 “ to be, or of being any other than thou art! O the
 “ Prerogative of being dependant upon none, of being
 “ obliged to no other Being for Life, Perfection and
 “ Blessedness! O the Glory of an indefeasible Eternity!
 “ who knows what it is to have been without beginning
 “ of Being, and to continue without Possibility of Alter-
 “ ation

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 “ Let me do good and also taste the Goodness of thy
 “ House and Work! O anoint me with a fresh Unc-
 “ tion from above! make me at these Years more fat
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of Mr. REYNOLDS. 157

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“ who knows what it is to have been without beginning
“ of Being, and to continue without Possibility of Alter
“ ation

"ation or Change? O the Glory of unbounded Know-
 "ledge, Goodness and Power! thou knowest thy self
 "and the whole vast and various Creation. All Things
 "and Persons, all Minds and Hearts, all Languages,
 "Words, Motions and Actions are perfectly known to
 "thee. O what a Mind and Knowledge is there! all
 "the Goodness contained in the vast Universe is but a
 "Drop from thine exuberant Ocean. Thy Power is
 "without Resistance and Controul. What cannot that
 "Power accomplish that can create, and produce things
 "from Nothing? can produce all possible Variety of
 "Beings out of mere Non-entity? O who wou'd not
 "fear thee, Lord God Almighty! who knows the Glo-
 "ry of absolute Immensity and Omnipresence! How
 "pure, spiritual, exalted, must that Essence be, that
 "must intimately permeate all other Essences, without
 "any Possibility of being defiled by them, or of being
 "acted upon by them? who knows the Glory of Divine
 "Holiness, the Purity, and Brightness of the Divine
 "Nature? or of any other of thine intrinsic Excellen-
 "cies? O what is it to be eternally and unboundedly
 "blessed? to be always filled with unmeasurable Satis-
 "faction, Complacency and Delight. O the Wonders,
 "the innumerable, ineffable Wonders of the Divine
 "Essence! Who can tell the Mysteries of thy Will?
 "of thine eternal Counsel, Decree and Purpose? Who
 "knows how absolute and independent it is, and yet
 "faithfully executed and fulfilled in consistence with the
 "free Minds and Wills of created Beings! O how hast
 "thou freely designed to glorify thy self, and the va-
 "rious Perfections of thy Name, and to raise an ever-
 "lasting Monument of thine Excellencies, thy Sove-
 "reignty, thy Holiness and Grace!

"Who can understand thy Works? in Wisdom hast
 "thou made them all. Thou hast hanged these lofty
 "resplendent Heavens over our Heads. Thou hast
 "brightened and established the numerous Lights that
 "shine there. Thou hast ordered the Stations and Mo-
 "tions

“ tions of the Planets, for their Uses and Subserviencies.
 “ Thou hast ordained and adjusted the Orbits and Re-
 “ volutions of the various Comets, for their strange un-
 “ known Ends and Purposes, Thou hast hanged the
 “ Earth upon nothing, and yet well poised, and fixed
 “ its Place, or Motion, in the Fluid Air. Thou hast
 “ made all the curious diversified Furniture thereof. O
 “ what Provision hast thou made for Man? How many
 “ Servants hast thou given him? What a Retinue has he
 “ round about him? Thou hast made Man on the
 “ Earth; Thou hast given him Abilities to know, love
 “ and admire thee. Thou hast made him, as Mr. *Her-*
 “ *bert* says, *The Secretary of thy Praise*. All thy Works
 “ praise thee. Thou fillest Heaven with thy Glory,
 “ Earth, with the Riches of thy Goodness; Hell, with
 “ the Demonstrations of thy Purity, Power, Jealousy
 “ and Righteousness.

“ O what a God is here? and yet how small a Por-
 “ tion of thee is heard and known? Shall I not re-
 “ joice in thee, in thy Glories and Perfections? Shall
 “ I not delight My self in this great, good, and blef-
 “ sed Lord? O that I may be assured of thy Love to
 “ me, and accordingly make my Boast of thee all the
 “ Day long! O that I may be more and more Am-
 “ bitious to be thine! humbly proud to love and serve
 “ thee! Blessed Lord I wou'd still resign and consign
 “ my self to thee! and still humbly beg and crave, and
 “ sue that this God may be my God for ever and ever.
Amen.

Walsall, Feb. 18. Shrove-Tuesday, 1723-4. Ætate
 58 *ineunte.*

“ O the Wonders of Divine Patience, Mercy, Con-
 “ descension, Beneficence, Bounty and Love in all the
 “ Forms of it?

“ O the Wonders of the Divine Majesty and Perfec-
 “ tion mentioned before! Wou'd this God love this
 “ World, and love it at such a Rate as the Gospel
 “ declares? It is incomprehensible, it is almost incredi-
 “ ble.

" ble. This filly, fordid, sinful World! This filly
 " World! so remote from Knowledge, Wisdom, Good-
 " ness or Excellency; so remote from Heaven! so dis-
 " tant from the Angelic Spirits, and from the Regions
 " of Light, Activity and Bliss! a World so involved
 " in Ignorance and Darkeness, in Incogitancy, Inad-
 " vertency, Folly, Error, Deceit, Delusion and Distrac-
 " tion! An idle, vain, impertinent World! What good
 " has it done, what use has it been of since the Founda-
 " tion was laid? It is true, it was once innocent and
 " beautiful and good. But that Lustre soon faded, the
 " Crown soon fell from its Head, and Sin, and all the
 " hideous Consequences of Sin soon rushed in with Vi-
 " lence. And now what has it been in all Ages? The
 " House of Blindness, Vanity and Woe. What have
 " all its Scenes been in all the succeeding Centuries
 " of it? A long Train of utter Delusion and Madness!
 " What is all the History of it, but a long continued
 " dismal Tragedy? A long Plot of Contention for the
 " Vanities, Trifles and Fooleries of the empty perish-
 " ing World? a lasting Contrivance for tripping up
 " one anothers Heels, for the catching of Bubbles
 " and Feathers? And for the Contrivers, now where
 " are they? What has been the Business of this World?
 " Eating, Drinking, Building, Fighting, Marrying,
 " and being given in Marriage, getting Estates, Game-
 " ing, Lying and Cheating, Luxury and Lasciviousness,
 " Killing and being killed. And is this Work for
 " immortal Spirits?

" Nay, what is the lawful Business of the World
 " so far as it is civil, secular or temporary? Suppose
 " it be enjoying the Pleasures of the animal Life,
 " raising an Estate, rearing a Family, governing a
 " Kingdom; how soon is the Play over, and the busy
 " thoughtful zealous Actor has done with all his Cares
 " and is laid to Sleep and Rest and moulder for hun-
 " dreds or thousands of Years in a cold, dark, sub-
 " terraneous Grot? and is this Life, and the Work
 " of Life?

" A

“ A sordid World ! that came from the Dust, and is
 “ going to the Dust again ! is made up of Flesh, and
 “ minds the Flesh ; lives to the Flesh and of the Flesh
 “ reaps Corruption. A sordid World, that wallows in
 “ Mire and Filth, indulges all Pollutions and Defile-
 “ ments and hastens to the most vile and impure Part
 “ of the Creation of God.

“ A sinful World as appears by all this. It drinketh
 “ in Iniquity as Water, runs counter to Heaven, de-
 “ spises spiritual Wisdom, abuses divine Goodness, scorn-
 “ eth the Instances and Displays of divine Love, and
 “ setteth it self in Defiance to the Riches of Grace.
 “ Strange that such a World shou'd continue so long !
 “ that the Maker of it shou'd uphold the Pillars of it
 “ so many thousand Years ! Why has he not let it drop
 “ long ago into Night and Confusion, and Ruins ? But
 “ wou'd the great God love the World ? and love it by
 “ an eternal Counsel and Purpose of Love ! wou'd he exert
 “ and employ his eternal Wisdom in order to demon-
 “ strate his Love to the World ! Wou'd he employ his
 “ Wisdom to prepare a Glory, a Blessedness for the
 “ World ? Wou'd he employ his Wisdom in preparing
 “ the Way, and providing the Means by which we must
 “ be brought to that Glory ? Must the Way be by an
 “ Atonement made for the Guilt of the World ! Must
 “ a valuable Sacrifice be slain for the Sin of the World ?
 “ Must that Sacrifice be the beloved Son of God ? the
 “ Off-spring of his own Essence ! the refulgent Emanation
 “ of his own Glory ! Must the Son of his Nature
 “ be the Son of Man ! Must the Son of his Love be
 “ the Lamb of God, that is slain for the World, and
 “ washeth the World from Sin by his own Blood ! O
 “ what Love is here ! What is Man that thou settest
 “ thine Heart upon him ! Must, out of Stones, Chil-
 “ dren be raised to *Abraham* ! Will the Prince of Light
 “ and Wisdom go to Bedlam to seek a Spouse ? O what
 “ Condescension and Goodness is here ! Will the Prince
 “ of Heaven and Glory come down into the Suburbs

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“ of Hell to seek Favourites and Companions in Glo-
 “ ry? O what generous, disinterested Love was here!
 “ O that I cou’d admire and applaud this Love! O
 “ that I cou’d cleave to this holy, humble, lowly, love-
 “ ly Courtier! O that this Heart, this Soul, these
 “ Powers may be ever his! consecrated to him now,
 “ devoted to his Love and Name, to his Praises, Cele-
 “ brations and Applauses for evermore.

In the next Year, Feb. 9. Shrove-Tuesday, 1724-5 Ætat.

59. He expresses himself thus,

“ Blessed be God for one year more, a merciful Year!
 “ I have travelled much and in all my Motions and
 “ Journies have been mercifully preserved, delivered
 “ from Fears and Dangers, have found Favour and Good-
 “ ness in every Place, and been attended with gracious
 “ Providences! blessed be God!

“ O that I could joy, or rejoice in God! *Rom. v. 11.*
 “ what else is there to rejoice in! The World is empty,
 “ sordid hastning to Dissolution: The Flesh is weak,
 “ impure, unlike the Soul, going to the Dust: The
 “ Pleasures of the Flesh are shallow, superficial, mo-
 “ mentary, delusive! O the Joy that we may have in
 “ God!

“ But will the great holy God allow that such as we
 “ shou’d joy in him! We, that have so affronted him!
 “ so despised his Law and Government, so abused his
 “ Patience, so misemployed his Mercies, so slighted his
 “ Son; so grieved his Spirit, and provoked his Indigna-
 “ tion! Will he permit us to joy in him whose Hearts
 “ know so little of heavenly Joy! whose Hearts have
 “ been so filled with carnal, sensual, alienating Joys!
 “ who have been so apt to run away from him as if he
 “ were dreadful, and no Cause of Joy to be found in
 “ him! who have been ready to fly to any thing
 “ else, to the World and Sin, yea to the Devil himself
 “ for Joy! will he permit us to joy in him who might
 “ so justly be angry with us? might pour out the Vials
 “ of his Indignation upon us; might trample us to
 “ Hell,

" Hell, and rejoice in our Calamity and Destruction!
 " But blessed be God, a way is prepared that we may
 " joy in thee; we may with safety and honour return
 " to thee! yea thou callest, and importunately callest
 " us to thy self. Access is made for us to thy Presence
 " and Throne. Thou hast been, in thy Christ, reconciling
 " us to thy self, and reconciling us so fully,
 " that we may joy, cordially joy in thee.
 " I wou'd joy in all that thou art, and all that thou hast.
 " 1. I wou'd joy in thy very Being and Existence:
 " That thou art; and art, what thou art. That thou
 " art that high, excellent and lofty one that thou art.
 " Thou art indeed, whether I will or no, whether
 " Heaven and Earth, or Hell will or no. But I wou'd
 " joy even in the Certainty and Infallibility of thine Existence;
 " even upon that very Account because neither
 " Heaven, or Earth, nor Hell can, in the least, prevent,
 " hinder, or injure thine Existence. 'Tis Wisdom to
 " make a Virtue of necessity. It is the highest Wisdom
 " and Virtue (the most sacred Disposition, for ought
 " I know) to joy in the Necessity of thine Existence.
 " 'Tis a necessity of Perfection and not of Imperfection!
 " A necessity that Springs from the strongest Combination
 " and Confluence of all Excellency, and not
 " from extrinsic Fate or Fatality. O noble, glorious
 " Being that thus exists! Excellency is of it self attractive!
 " Pure Perfection draws Affection: Beauty and
 " Glory is of it self alluring and lovely. How attracting
 " and amiable, should such a necessary Ocean of Excellence
 " and Perfection necessarily be to my Soul? We
 " may well say, it is not meet, that meerly nothing, (or
 " nothingness) shou'd totally and absolutely exist, or
 " that instead of Entity or Being, there shou'd be entirely
 " nothing, and non-existence. There wou'd then
 " be none of that Beauty, Excellency, Goodness and
 " Happiness that now exists. It was meet that there
 " shou'd be Amiableness and Perfection, necessarily existing;
 " without Fear, and Danger of Non-Existence.

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“ The Mind is struck with Horror at the Thoughts of
 “ an eternal, Ubiquitarious Nothingness and Non Exist-
 “ ence. Reason speaks for a necessity of Existence to
 “ some Being or other. Reason says that it is meet that
 “ the Being that necessarily exists, should be as worthy
 “ to exist as it is necessary. As excellent, amiable and
 “ perfect, as it is impossible to give over its Exist-
 “ tence. If it have no Life, it cannot be sensible of
 “ its Existence. It can enjoy nothing. If it have no
 “ Intelligence, it cannot understand what Existence and
 “ Excellence is. If it have no Power it can do nothing,
 “ and so be just good for nothing. The dark, dull,
 “ unactive Matter of this World wou’d be good for no-
 “ thing, if it were the necessary immutable Being. Rea-
 “ son wou’d say, that the necessary Being ought to be
 “ capable of knowing, feeling, perceiving the Necessity
 “ of its own Existence, the Combination of those Per-
 “ fections from which the Necessity of its Existence
 “ Springs.

The following *Shrove-Tuesday*, Feb. 22. 1725-6. He goes on with the same Meditation.

“ The Being that necessarily exists, must be amaz-
 “ ingly excellent and noble. Its Existence is owing to
 “ no foreign Will or Power. It is no contingent, pre-
 “ carious Existence. The Reason of its Existence must
 “ be contained within its self, in its own Nature, and
 “ that seems to be no other than the immense Perfec-
 “ tion of its Nature. The Confluence of all Perfection
 “ requires the Confluence of all Existence suitable there-
 “ to. The Confluence of all Existence, suitable to that
 “ Perfection, must be what we call necessary, (inevit-
 “ able, impregnable) Existence. A Being thus immense-
 “ ly perfect must be conscious of its own Perfection,
 “ without Intelligence it wou’d be vastly imperfect. An
 “ Intelligence that did not reach to its own Nature and
 “ Properties wou’d be extremely defective. It were not
 “ likely to know other things perfectly, if it did not
 “ perfectly

“ perfectly know itself, nor cou’d there be any other Be-
 “ ing so worthy of its Knowledge. Being perfectly self-
 “ conscious it must approve its own Perfection. The
 “ Will must go along with the Understanding here,
 “ shou’d there be a Variation of the Will from Know-
 “ ledge or Consciousness there wou’d be Self Displeas-
 “ ure. That wou’d argue Imperfection and Infelicity.
 “ But immense Perfection must attract a perfect Will.
 “ And so this perfect Will, will acquiesce in all the at-
 “ tendant or concomitant Perfections with full Delight,
 “ and so this necessary, self-existent Being must be sa-
 “ tisfied from itself; must be happy in the Possession,
 “ Knowledge, and Enjoyment of its own immense Ex-
 “ cellencies. It need not look out of, or beyond it-
 “ self for any Felicity. It is independent on all other
 “ Beings; knoweth that other Beings must depend up-
 “ on it self, and its own Pleasure. It is therefore so
 “ full that it needs nothing else. And what it freely
 “ creates, or makes, tho’ never so excellent in its self,
 “ must fall infinitely short of its own Perfection. This
 “ is the Being that is *Jehovah*, the most necessarily, im-
 “ mutably, perfectly existent One! This is the *El Shad-
 “ dai*. The mighty all-sufficient for himself, and all
 “ the Beings he is pleased to produce. This is he, that
 “ saith, *I AM*. I exist, and am all Existence. I essen-
 “ tially, totally, and most excellently exist. *I am what
 “ I am!* I am what I *must* be; what necessary Exis-
 “ tence, and necessary Perfection require, I am. I can-
 “ not be more perfect than I am. I cannot wish to
 “ be more excellent, more good, more glorious than I
 “ am.

“ This Being art thou, O my gracious God! All
 “ this necessity of Existence, all this necessity of Perfec-
 “ tion is thine: Thy indefectible Right, Prerogative
 “ and Glory. And I wou’d rejoice therein, I wou’d
 “ rejoice that thou art God; that thou art this God,
 “ that all this Beauty and Blessedness is thine. *Bless the
 “ Lord* (*Jehovah*) O my Soul, and all that is within

“ me bless his holy Name ! Bless him that he is God,
 “ and that none else is so. The Existence, Perfection,
 “ and Glory of God may not be properly the Object
 “ of Thanksgiving; (that seems to be some free Fa-
 “ vour) but it may be the Object of Blessing, Joy and
 “ Praise. I wou’d bless and rejoice that thou art God
 “ over all, blessed for ever !

“ *The Fool saith in his Heart there is no God.* His
 “ Folly and Unthoughtfulness makes him think there is
 “ none: His wickedness, or the wickedness of his Fol-
 “ ly, make him wish, there were no God. And this
 “ seems the usual Ground of Atheism. The guilty
 “ Mortal is afraid of a God, and cou’d wish there were
 “ none. I wou’d be glad, there is a God ; an Ocean
 “ of boundless Perfection. One that is immensely blef-
 “ sed in himself, and is able to make other Beings
 “ blessed too. And I wou’d rejoice that thou, whose
 “ Name is *Jehovah*, art this God, and art enriched
 “ with all this Fullness of Perfection and Felicity for
 “ evermore. The Lord (*Jehovah*) he is God ; let the
 “ Heavens rejoice ; let the Inhabitants of Heaven ap-
 “ plaud ! let the Earth and the Intelligent Tenants
 “ thereof shout and sing ! I wou’d rejoice in thine Exis-
 “ tence, in the Necessity, and Perfection of it.

“ 2. I wou’d rejoice in the particular Excellencies,
 “ and Attributes that are comprehended therein ; and so
 “ first, in those that may seem more Physical ; and so
 “ I wou’d rejoice.

“ 1. In thine Eternity, from everlasting to everlast-
 “ ing, Thou art God. It was impossible for thee to
 “ be brought into Being, or to have a Beginning of
 “ thine Existence. Thou disdainest any Cause of thine
 “ Essence and Excellence. O incomprehensible Majesty !
 “ Time and Days have nothing to do with thee !
 “ Thou didst never enter upon Life ; wast never disseiz-
 “ ed of thy Glories ! Before the Heavens were made,
 “ and Angels started into Being, Thou wast the same
 “ as now thou art, never dispossessed of thy Perfections
 “ and Beauties.

“ 2.

“ 2. In thine Immutability. Let it be the same
 “ with Eternity, or with necessity of Existence, if it
 “ will ; yet it yeilds a grateful variety to the Mind. All
 “ Things here go to decay, The Heavens wax old
 “ and change ; as an old fashion’d Garment shalt thou
 “ roll them up and lay them by : But thou continuest
 “ still the same. Thy Essence, thine Excellencies ad-
 “ mit of no Impair, no Diminution : With thee there
 “ is no shadow of Change, Immutable in Nature, and
 “ Counsel, in Covenant and covenanted Love.

“ 3. In thine Immensity. The Heaven of Heavens,
 “ were they ten thousand times more, cannot contain
 “ thee. Thou pervadest the vast Creation and art in-
 “ finitely beyond it all. O what an unconceivable Be-
 “ ing art thou who must pervade all things that thou
 “ makest, and yet not be infected, ill-affected or made
 “ passive by any of them. None can reach thy tran-
 “ scendent Essence. Neither the Joys of Heaven, nor
 “ the Flames of Hell can make any physical Impression
 “ upon thy Majesty. *If I ascend up into Heaven, thou*
 “ *are there. If I go down into Hell, thou art there al-*
 “ *so.* Thou art intimately present with all Being, up-
 “ holdest all by the Word of thy Power. Thou seest
 “ all, and givest all their Life and Motion. Every
 “ where ready to save or to destroy ! O boundless, un-
 “ searchable Majesty !

“ 4. In thy Glory ; in thine intrinsically glorious Es-
 “ sence. We know not how to speak of the Excellen-
 “ cy and Dignity of thy Substantiality and Nature. We
 “ call it *Light*, but know it not. We call it *Glory*, but
 “ we understand it not. Thy substance is too bright,
 “ resurgent and sublime for Angels to View. They
 “ must cover their Faces before thee and only peep
 “ thro’ their Wings. Thou discoverest thy self by the
 “ most radiant Fire, but it is but shade to thine essen-
 “ tial Effulgency. Thou art the God of Glory ; the
 “ most glorious God. But we darken Counsel by
 “ Words without Knowledge, when we speak of thy
 “ Glory.

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“ Glory. *Blessed be the Glory of the Lord from his Place!*
 “ *I beseech thee in due Time shew me thy Glory!*

“ 5. In thy Happiness: Thou art the happy, blessed
 “ one. All Joy and Delight is in thee, and with thee.
 “ The Confluence of all Excellence, must needs be Fe-
 “ licity. Thou knowest all thou canst know: Thou
 “ canst accomplish all, that thou hast a mind to ac-
 “ complish. Thou possessest all, that thou hast a Desire to
 “ possess, no Accession can be made to thy Perfections.
 “ With thee there must be fulness of Joy; at thy
 “ Right Hand are Pleasures for evermore! Thou canst
 “ make thousands of Worlds to be blessed without any
 “ Diminution of thy own Felicity. O blessed be this
 “ blessed God!

“ 6. In thine Unicity; in thy singularity or oneli-
 “ ness. Thou are one and but one, blessed be the liv-
 “ ing and true God, that is only God. There is none
 “ like to thee in Heaven or Earth! Thou hast no Com-
 “ petitor, no Rival. All the Gods of the Gentiles are
 “ Idols and Vanities, Our God made the Heavens. I
 “ wou’d rejoice in thine Incomparableness; As there
 “ are no Works like thine, So there are no Excellencies
 “ like thine. One God is All-sufficient; and the All-
 “ sufficient God is but one. O blessed be that God,
 “ that lives and reigns alone who alone is Possessor of
 “ divine Perfections and Glories! O that this God
 “ may be my God for ever and ever!

He mentions at the close of this Meditation, his pub-
 lishing this Year a new Edition of the *Poem upon Death*;
 and at the latter End of the last Year the *Three Letters*
to the Deists, and that he then expected from the Press,
The Religion of Jesus delineated. (concerning which *Trea-*
tises, see the Preface to the *Discourse of Reconciliation*) and
 concludes with a Request to God, if it be his good Plea-
 sure, to spare him this Year also, that he might do a lit-
 tle more for God.

On *Shrove-Tuesday*, Feb. 14. 1726-7. He begins with
 blessing God, that, according to his Desire, he had spar-
 ed him this Year also. That he had spared him, when
 Good,

Good, Useful Mr. *Spillsbury* of *Kidderminster* was laid in the Grave. And then goes on with the two last Years Meditations. *Joy in God.* Rom. v. 11.

“ I wou’d rejoice as in the physical Perfections (as they are called) beforementioned ; so in those that are stiled the moral Ones (whether rightly stiled so or no) and so I wou’d Joy.

“ 1. In the Knowledge of God. And yet thy Knowledge can condemn me. It is usually reckoned one of those Books that will be opened at the last Day ; and out of which the World is to be judged in Justice.

“ This Book may I well dread. It contains all my Sins and Impieties. Thou knowest the Corruption of my Nature, Heart, and Powers ; all my Ignorance and Blindness of Mind ; all my Errors, Inadvertencies, Indiscretions and Follies ; all my ill Appetites and Passions ; all my Alienation from thee and Enmity to thee, thy Law, and Gospel, and holy Work ; all my Filthiness of Flesh and Spirit ; all evil Thoughts, Desires, Words, Carriage and Actions ; all my Unbelief, Impenitence, Hardness of Heart, Ingratitude for all thy Love ; all the Vanity, Coldness, Formality, Hypocrisy, ill Aims of all my Services, publick and private. O what a severe and swift Witness must thy Knowledge be against me ! And yet (as things stand) I wou’d joy in thy absolute Knowledge. It is thy Perfection. It is concerned for thy Glory. Thou knowest all the vast Creation and all the Things therein. Thou knowest all the Designs, against thee and thy Servants, and how to confront them, and how to deliver thy own out of Temptation and Evil. Thou knowest thy Self, thy Counsels and how to execute them, and to bring Good out of Evil, to turn Sin to thy Praise, to insatuate the proud and catch them in their own Snares, and to make all thine Enemies thy Footstool.

“ And as thou knowest all my Sins, I trust thou knowest also, that they are blotted out of the Book of
“ thy

“ thy Remembrance, that they are pardoned and cancelled in the Blood of the Covenant. And as thou knowest all my sinful Mind, and Heart and Ways, so I trust that thou knowest that I love thee; at least that I admire thee, and all thy kind, condescending, compassionate Dispensations towards me. O that I may ascend to the World of perfect Admiration and Love!

“ 2. In the Wisdom of God; this must be the same in God with his Knowledge. But it is with us of a different Notion and Import. It is practical Knowledge, Prudence and practical Judgment in managing Affairs, in executing Counsels, and attaining of Ends. And the more difficult the Affairs are, the more high and intricate the Counsels, the more noble the Ends are, the more excellent and lofty must the Wisdom be that accomplishes them all. There is no Wisdom like thine. Thou knowest how to frame Worlds, to make the Heavens and all their rich and glorious Hosts, to found the Earth, to spread the Air and Seas, and furnish them all with Variety of Inhabitants. In Wisdom hast thou made them all. All the Wisdom of this World is not able to make a Flie, a Flea or a Worm, O the Treasures of Wisdom in and with the only wise God! And strange that there shou'd be hidden Wisdom with thee, (wise Methods repositied with thee) which thou ordain'dst before the World was for our Glory! wou'd the great God employ his Wisdom for us, for our Salvation, for our Arrival at eternal Salvation with eternal Glory! what Love is here? Thou art wise to found Salvation in Redemption; to provide such a Redemption as is suitable to thy Glory, and our Case, and Joy! Thy Wisdom has wonderfully made and fashioned me; has preserved me all these sixty Years; has delivered me from innumerable Sorrows, Diseases, and Dangers. Has provided mercifully for me in every Place and Station. Has given me all my little Capacity for Service: Has
 “ con-

“ conducted me safely hitherto, O let thy Wisdom
 “ guide me still! may it shine into me, and go before
 “ me! Conduct me down to Death; and find me out
 “ in the Grave, and set all the scattered Bones and Dust
 “ together, and transform this vile Body, and make
 “ it like the Saviours glorious Body, by that wise Ope-
 “ ration whereby thou wilt subdue all things to thy self!

Thus did the pious Mr. Reynolds Joy in God. The Scheme he had laid wou'd have served I suppose for several other Meditations if it had pleased God to have given him more Years in this World, for there was behind of the Perfections of God, which he had begun to consider under the Character of moral Ones, his *Power*, his *Goodness*, *Justice*, *Truth*, *Faithfulness*, *Holiness*. The *Counsels of God*, he also proposed to meditate on, and rejoice in, and the *Relations* he bears to this World, as *Creator*, *Preserver*, *Governor*, *Redeemer*, *Sanctifier*, *Glorifier*, or, *our God in Covenant*; and the *Reasons* for this Joy in God; as that *this God is ours*.

These Considerations great and felicitating. These Perfections reconciled in Christ Jesus, with proper Inferences from the whole.

But God removed him this Year to that World where he has a more enlarged and comprehensive View of those Excellencies and Perfections of the divine Majesty, which he had so much studied and contemplated, and in which he thus exulted and rejoiced here, and perhaps of many others which Men of the most elevated Capacities for knowing God, can have no notice of in this State of Distance and Imperfection, and which when discovered, may be as felicitating, and ennobling, and as truly Matter of our Joy as any of those we are already acquainted with: and where he does more constantly and uninterruptedly rejoice in God; where there is fulness of Joy, and everflowing Rivers of Pleasure.

And I cannot but observe something peculiar in the close of this last Meditation. In those of preceding years, he desires that God wou'd give him a little longer
 Time

Time for service, or that he wou'd spare him that year also to do something more for him, but here he omits that and prayeth, *that God wou'd guide him still, wou'd conduct him down to Death, wou'd find him out in the Grave and set all his scatter'd Bones and Dust together, &c.* An argument to me that he either had no Expectation of Living out this Year, or that he had had enough of time, and Days, and Years here, and had rather now to leave the World, and dwell with Christ, if God saw fit so to order it.

He had met with some troubles the last Year that he did not expect, and was thereby drawn more into the World, and necessarily engaged further in the Business of it, than ever he desired, or designed to be. He had also, the Summer, in which he died, a Fall from his Horse, in a Journey that his Affairs obliged him to take, which much bruised him; these Things together bore hard upon him, and much weakened his Constitution. However he continued his usual Work of preaching once on a Lord's Day, and of pursuing his beloved Studies, till a little before his Death. Something above a Week before he died, he was seized with a Feverish Disorder in the Pulpit at *West Bromwich*, seemed not much to regard it, came home to *Walsall* a Day or two after, had more than usual Complaints, but was not confined to his Room, and wou'd not admit that any of his Relations, or that Mr. *Godley*, (who at that Time was absent from home) shou'd be sent for to him. He seemed to have had a mind to slip out of the World in a private manner, and to have none of that Trouble and Concern, which a solemn parting with Friends and Relations is apt to give in the hour of Death; the tenderness of his Spirit might have render'd this more grievous to him then his Dissolution itself. One of his Relations and Mr. *Godley* came to him before his Departure, but his Distemper had so affected his Head, that he hardly knew either of them. He went to God, *Aug. 24. 1727.* (on which Day, as I remember, died also the Reverend

Reverend Mr. *Thomas Reynolds* of *London*) He was in the 61 Year of his Age, so long had God in Mercy to his Church continued his Useful Life, under a great many Infirmities, and contrary to his own and others Expectations.

His Character will be easily gather'd by the Reader from what has been related concerning him in these Memoirs, however I am not willing to conclude this Account of him, without attempting in some Measure to represent it.

He was a Person of uncommon Piety ; had the deepest Veneration of God impressed upon his Mind, and thought and spoke of him always with the greatest Awe and Seriousness. He was much engaged in contemplating the Perfections and Excellencies, the Ways and Works of God ; His Works of Creation, Providence and Redemption ; and he greatly admired God in all of them, and that Power, Wisdom, Love and Grace that he has manifested and displayed in them. He took particular Notice of all God's dealings with himself whether merciful or afflictive, was especially careful frequently to review and record his kind and merciful Dispensations, endeavoured to affect his Soul with grateful Resentments of the Divine Favours, and to behave in a manner suitable to the Obligations they laid him under ; and it was matter of Grief to him, if at any Time he did not feel in his Heart that warm, lively, and affecting sense of them that he always desired to dwell there.

He had entirely and unreservedly devoted and dedicated himself to God, and exercised a strict and constant Dependence upon him, this he expressed by seeking his Guidance and Direction in all his Affairs and Concerns, especially those of great Moment and Importance, by his Sollicitude to enjoy such Direction, and his determined pursuing thereof, whenever and howsoever signified to him.

He set God always before him, considered himself as under his Eye and Observation, and this made him very
serious

serious, Cautious and circumspect in the whole of his Behaviour; His chief Desire and Endeavour being to recommend himself to the Favour and Approbation of this All-seeing and Heart-searching God.

He was full of Zeal for God and his Glory, and of Pity and Compassion to precious and immortal Souls, he had great tenderness for them, served them in Love, and was most earnestly desirous of turning them from Darkness to Light, of gaining them for God and Christ, and of being instrumental in training them up for Glory, and making them meet for a Transplantation to the heavenly Regions; if he saw this Work begun and carrying on in any Souls thro' means of his Ministry, it was the Joy and rejoicing of his Heart. He was accessible to the poorest of his Congregation, whenever they came to him about the Affairs of their immortal Spirits, such were ever welcome to him; he was much pleased with such Visitors, and treated them with the most winning and engaging Love, and Tenderness and Respect, and whatever they applied to him about, he adapted himself to their Circumstances, as he had an admirable Faculty of doing, and gave them Instructions proper thereto.

He had very singular ministerial Qualifications, had laid in a good Stock both of Divine and human Literature, and made a good use of it in his Compositions, tho' without any affected shew or pomp thereof. He had studied the Scriptures diligently, and had gained a very considerable Acquaintance with them; he was well instructed in the Kingdom of God, and was never at a loss for suitable Matter either in praying or preaching. He had indeed commonly Notes with him in the Pulpit, but he seldom writ down all that he delivered there, nor confined himself to his Notes. He had his Eye much upon the Auditory, to see how they were affected with what was spoken, that he might pursue or strengthen any Thoughts or Expressions that he perceived to be moving to them. He was extremely modest and humble

ble, entertained a very low Opinion of himself, and of his Performances, tho' so much valued and esteemed by others; This made him too desirous to hide himself from the Notice of Mankind, and to covet Privacy and Retirement, more than perhaps a Person of his Abilities for an acceptable Discharge of very publick Services, ought to have done. His Temper and Disposition in this Respect is beautifully described by himself in a Poetical *Paraphrase* of his upon *Seneca's Thyest*, published among his Poems. I believe *Walsall* was as suitable a Place to this his Temper, as any he lived in. There he lived in a great measure unnoticed and unknown. There he undisturbedly pursued his beloved Work and Studies; There he had in Mr. *Godley* a true, a sincere, an ingenious and good humour'd Friend to *share his Joy and sooth his Woe*, &c. There did he maintain very close and intimate Converse and Communion with Heaven, did loosen by Degrees from this World, and grow up in Meetness for the Employments and Enjoyments of the blessed above, and took his Flight at last to them in as private a manner as he had lived.

His general Conversation was grave and serious, favoured much of Heaven and heavenly things, but 'twas always Courteous and Obliging, full of Sweetness and Candour, and oftentimes very pleasant and facetious.

He was a Person of most extensive Love to Mankind; was of a very benevolent Temper and Disposition, and as far as lay in his Power contributed to the Welfare and Happiness of Men. His Charity was so great, that tho' he had a plentiful Estate he saved nothing, but freely gave whatever he cou'd spare to the poor.

He was peaceable and a Promoter of Peace, he was grieved at those Divisions and Animosities that so much prevail among the Professors of Christianity, and laboured to compose them, as knowing that Religion was more likely to prosper and flourish amidst Peace and Love, than amidst the Noise of Ecclesiastical Wars and Contentions.

He

He had a true Love, and Esteem for all good Persons, cou'd see, and approve the Image of God and Christ in those of different Denominations, and cou'd not apprehend why such who apparently agreed in the Principles of Christianity, and had alike felt the Efficacious Influences of them, might not keep up and maintain Communion with each other, notwithstanding their Differences in external Modes and Circumstances of Worship, and in their notions of Things, that did not enter at all into the Constitution of Christianity. He did not love to see Persons of a Censorious Spirit, he thought it to be no great evidence of true Religion in any, that they were free in judging and condemning those that differed from them, this is what therefore he carefully avoided. In a word he diligently cultivated in his Mind all the blessed Fruits of the Spirit, Love, Joy, Peace, Long-suffering, Goodness, Faith, Meekness, and Temperance, and expressed them in the whole of his Conversation and Behaviour.

The E N D.



A
VIEW of DEATH:
OR
The *SOUL*'s Departure from
the W O R L D.

A Philosophical SACRED
P O E M.

With a Copious Body of Explanatory
NOTES, And some Additional
COMPOSURES.

By J. REYNOLDS.

The Third Edition.

To which is ADDED,
Some Account of the LIFE of the
AUTHOR.
Chiefly extracted from his *Manuscripts*.

L O N D O N:

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THE 20th

1864

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1864



Mr. RETNOLDS's

P R E F A C E.

T O H I S

Poem on *DEATH*.

THIS discouraging enough to any writer, to know, that to the very title or theme he presents; the reader's mind will bear a very natural antipathy. We came into the world without our consent; and here we are grown so fond of it, that we are extreamly loth to leave it again. The great Governour of the World may wait long enough, if he were not to remove us till we are willing. Tis sad, and indeed unreasonable, that we that know, that we must go hence, (and know not how soon) should be

disinclin'd to think of departing. *Would incogitancy and oblivion continue us here, we might more rationally indulge it. But since it will not, but rather do us unspeakable prejudice, in promoting both our unfitness and aversion, 'tis time to throw it off, and betake ourselves to the thought and view of the world to which we are going.*

The vicissitudes and revolutions, the calamities and enormities that surround us, do all proclaim this world to be an house of discipline and correction, a school of probation, and passage to another. Were it not so, were this ludicrous, imperfect, sorrowful scene, all that we were made for, it might well be said, Wherefore hast thou made all men in vain? It would scarce be a design and atchievement worthy of the wisdom and power, the patience and providence of the eternal God. But when we look upon this train of affairs as a præludium to another state and world, the design of God immediately advances, his perfections and counsels shine upon us; the nature of man is aggrandiz'd, his work and business in the world is valued, and time and life are rais'd in significancy and importance; and it presently becomes his wisdom and glory to be duly reconcil'd

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cil'd to a withdrawalment hence, into a more spacious, spiritual, and illuminated orb. I need not stay to rehearse all the grounds of credibility, for such a future prospect as is here represented. Methinks common reason recommends it. 'Tis meet the Creator's works should be better known (especially by those that have pleasure therein) than they can be here. The deepest philosophers are much in the dark. The prospect will be delightful to the spectator, (to the religious ones, at least) will commend the perfections, the dominion, and grandeur of the architect and owner; and contribute much to the great ends of future retribution.

Philosophy has of old been reckon'd a proper subject for poesy. Our Cowley represents the students in the prophetic Schools (or colleges) as investigating the mysteries of nature, and celebrating them in their songs of Devotion.

*They sung how God spake out the world's
 vast ball,
 From nothing, and from no-where call'd forth
 all,
 From whence the chearful flame leapt up so
 high,
 Close at his heels the nimble air did fly, &c,
 And*

And when he has brought his hero to the king of Moab's court, he contrives to treat him there with physiological music and poetry.

Whilst Melchor to his harp, with wondrous skill,

(For such were Poets then, and should be still)

His noble verse through nature's secrets led,
He sung what sp'rit through the whole mass
is spread, &c.

*If such were Poets then and should be still;
they have much forgotten themselves and their
theme of late years. But therein had he the
example and authority of the great Mantuan
Bard, who provides the like entertainment for
his Aeneas at the Court of Carthage.*

---- Cithara crinitus Iopas

Personat aurata, docuit quæ maximus Atlas,
Hic canit errantem lunam, solisq; labores,
&c.

Lucretius too would recommend his Epicu-
rean hypothesis by the assistance of the Muses,
and, perhaps, without it, that insaniens sapi-
entia

entia (as Horace calls it,) that mad philosophy had never lived so long. Neque equidem dubito (says Dr. S. Parker,) quin epicurea philosophia longe antehac prorsus neglecta & abjecta fuerat, eam nisi ipse (Lucretius scil.) quem nemo forte & majestate & lepore assequutus est, tam præclari poematis argumentum fecisset. *Well therefore might a baptized poet sing a better philosophy to a better end;*

---- Gens nescia veri

Ut residem, longaq; animum caligine mer-
sum

Attollat cœlo, & flammantia mœnia mundi
Dum stupet ---- Auctorem agnoscat. ----

Dr. H. More has attempted some philosophical odes; but the antique dress and measures, that he has chosen, it is to be feared, have prejudiced his own, and discouraged others. Natural phenomena are the subject of many scriptural songs; and what else but the basis of such phenomena must be the theme of the angelical anthems, sung at laying the foundation of this system? The matter of which would be imitated in one of the ensuing stanza's.

It is to be hoped, that the present philosophy is daily more and more known. It is pity but our young gentry, and the students in each faculty, should be introduced into the elements of it; at least into a general notice of the structure of the world, according to the discoveries and dictates of it. It would enlarge the mind, lead to the admiration of the Maker, and to religion, and employ the thought and time in pleasant speculations, that would mightily preclude the follies and vagaries of unthinking and unstudied youth. Philosophy has sometime been call'd meditatio mortis, the contemplation and study of death. According to that account of it, it becomes us all to be philosophers. And death may well be studied, when it will open our eyes and lead us into the regions of philosophy.

I was willing to have spared much of the notes that are here added; and to have trusted the reader's understanding; but I was told, that I must assist the beginners in philosophy, and others also, in seeing some of the phenomena, that are remarkable. Mr. Whiston has publish'd a map of the Solar System, which may be usefully consulted in some parts of the poem; as also a terrestrial map of Mr. Over-
ton's,

ton's, which, from the latest observations, shews the variation of the winds, and the magnetical needle.

The Critic, no doubt, will spy many transgressions of his laws and skill. I must confess I could never allow myself to study the laws of Poetry, or the accuracies of a Poem. I never thought my self naturaliz'd (for they say, *Poeta nascitur*) that way; or that the rules of art would supply the defects of nature, But let the Critic try, and, I suppose, he will find it hard enough to frame his philosophical matter to his poetical mind. He will find it stubborn and restive, and loth to be drest in wit and metaphor, and to be hamper'd with measure and rhyme. Besides, the Critics, I fear, will not easily agree in their rules and relish. One censures that, that the other approves. And, it may be, the true, natural Poet will have occasion to say, that nature (genius) flies beyond poetic Schools, and scorns the pedantry of arbitrary rules. Though that is very seldom and softly to be said, lest it should seem an excuse for Ignorance and unskilfulness. Some faults here, as the odd change of measure, the postponing of the adjective to the substantive, the chyming of three
lines

lines together, &c. might be supported by authorities and their reasons. But it is not worth while. 'Tis not the genius, the skill, or the name of a poet that is pretended to. If the rude, natural, (i. e. inartificial) effort or vent of a musing mind, may be for once admitted (not to say, accepted) it will be a great favour. I trust, I shall never trouble the reader more with any thing of this kind.

J. Reynolds.



TO

[1]

A

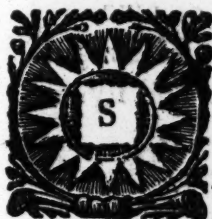
V I E W

O F

D E A T H:

A

P O E M.



OME sacred Ghost that's (a)
 launch'd and gone
 From coasts of dark morta-
 lity,
 That's well arriv'd, and enter-
 tain'd as one
 Of the triumphant Colony,
 That stocks the blest Eternity,

(a) There are some principal critics, that suppose, that the apostolical word, *Análûsai* (*Phil. i. 23.*) which we render to *depart* (and formerly, to be *dissolved*) does include in it a metaphor taken from mariners, who are said, in their departure from an haven, or station, *Lûsai* (or *Análûsai*) *solvere*, to *loose off*, *launch away*, and be gone.

B

And

A View of D E A T H.

And (that no vacancy may grow
 In Heaven more than here below,)
 Re-fills deserted Realms on high;
 Come, ease my lab'ring Mind, and tell
 What 'tis to bid the World farewell;
 What 'tis t' abandon all that's dear,
 My hopes and joys so few,
 My friends and studies too,
 And all my known converses here:
 Oh! tell what 'tis to take a flight
 Beyond the changes of revolving Light
 To Worlds I never saw,
 Worlds of wonder, and of awe,
 Or fill'd with solid glory, or with solid night.
 Come, candid Spirit, haste and fly.
 And (if thou can'st declare,
 And I the News can bear)
 Come, tell me what it is to die.

II.

Oh! say, what will become of me,
 When monumental cold shall seize
 This organiz'd machine, and freeze
 Its motive powers and faculties?
 What the mysterious plight shall be
 When life's weak lamp that all these years
 has shone,

Shall

Shall be extinct and gone;
 (b) And when the *primigenial* fire
 That bad the pulse keep time and beat,
 And strike the moments of its heat,
 Shall languish and expire?
 When these soft bellows too, that so
 Unweariedly do blow,
 Are working day and night,
 To fan and to foment the wasting light,
 Shall all unmechanized, and all unactive
 grow;
 Shall all their toilsome labour spare,
 And play no more with swelling gales of
 ambient air;
 And when the purple vital flood,
 That drives the wheels and keeps the bel-
 lows going,
 In thousand rich mæanders flowing,

(b) The naturalists speak of two primary qualities, belonging to the human body,, that must be kept in due temper and proportion; viz. (*calidum primigenium*, as they call it) the primeval, or primogenial heat; and (*humidum radicale*) the radical moisture; the first of these (whether supposed with some, to be an *actual*, or with others, a *virtual* flame) is usually filed (*flamma vitallis*) the vital flame.

A View of D E A T H.

That never yet has stood,

(c) *A mare mortuum* shall be found,

Forget the beaten trace,

Be weary of its native pace,

(d) And run no more the zealous hasty round.

III.

Alas! what shall poor I become,

When all the Ministers of sense,

The posts of quick intelligence,

Shall march no more from home!

Shall neither tell th' affairs abroad,

(e) Nor their domestick news bring in,

(c) *Mare mortuum*, the dead sea, or dead lake, is the usual name of that noisom lake, that was caused by the destruction of the cities of the plain. *Gen.* 19. 25.

(d) Dr. Keil, in his book concerning *animal secretion*, has endeavoured to calculate the velocity of the blood; he there supposes, that the heart contracts eighty times in a minute; that each contraction throws into (the *aorta*) the adjoining artery, an ounce of blood; that, therefore, each minute, eighty ounces of blood, are thrown into that artery; that, thereupon, the blood runs, in that artery at least, at the rate of fifty two feet in a minute. This swiftness must very much heat it; so that it's reckon'd by some to be, in the heart, little less hot than scalding water.

(e) The sensories (or organs of sense) are to report to us not only the transactions that are without the body, but (as being parts of the body) what is done to themselves, or the body they are to guard.

But

But being slain upon the road,
Dispatch no more advices to the mind with-
in :

When those quick (*f*) spies, that were
So ready to detect from far,
Shall be cashier'd their office quite,
No sprightly images restore,
And busily converse no more
With the unnumber'd offspring of reflected
light :

(*g*) When the deaf drum shall not rebound.
And trumpet's winding space
Shall modulate no more a needful sound,

(*f*) *The Eyes.*

(*g*) 'Tis easily learnt from any anatomist, what is the structure of the ear ; as that it contains, beside the outward orifice, the *tympa-num* or drum (which is a membrane stretch'd upon a bony circle, like a vellum upon the head of a drum) and the *barrel*, in the cavity of which are four little bones, call'd the *hammer*, the *anvil*, the *stirrup*, and the *os orbiculare*. The external air being mov'd (by the sounds that are made) strikes the drum ; the striking of the drum moves the bones that are in the *barrel*, the moving of these bones gives a like motion to the internal air ; the motion of that air makes an impression on the auditory nerves in the *cochlea* ; which is a winding passage, somewhat like a snail's shell, in which are seated the auditory nerves, that carry the impression to the brain.

T'alarm or allure the (b) regent of the place ;
 When the perceptive *Hamm^{er}* shall not
 know

Its practice, nor consign the bidden blow
 Unto the wonted *Anvil* there, and so
 No more shall in the son'rous forge be coin'd

The airy medals of a speaking mind ;

(i) When the officious guards that wait

Their duty at the palace-gate,
 Still girt to execute commands,

Or embassy to feet or hands,

Shall be disbanded from their coasts,

And hurry swift from their attended posts,

(k) Or stupid sink, unable to disclose

(b) *The Soul.*

(i) Some moderns seem to discard what have been call'd the *animal spirits*, and content themselves with the name of *nervous juice* : but possibly more active spirits may be contain'd in that juice, than they are aware of. But the famous *Sir Isaac Newton* will tell us, of a moist fine spirit, that he has discover'd, which is requisite to vegetation, sensation, and many other *phænomena*.

See the end of his *Schol. gener.* at the end of his *Princip. Phil.* edit. 2.

(k) It may be supposed, that at the extinction of life, these spirits are either dissipated or fly away, or are intangled, or suffocated in the stagnating juices of the body. (unless they may be supposed to go away with the departing Soul.)

Occur-

Occuring friends or foes:

When the rich palace, with its tower on high

(l) (The sacred microcosm's court,

Where now ideas of all qualities resort)

Shall fall, and in its fatal ruins lie ;

When the bright regent, scar'd by this decay.

Shall take her forc'd relenting flight away

From her old-tenanted inhospitable clay.

IV.

Then in what shape will death appear?

What alter'd apprehensions will he bring?

Death ! that has often walk'd so near,

In grandeur of a proud remorseless king!

The hec't'ring ghost, at whose black triumphs
gains,

I have so oft been entertain'd !

Whose breathless trophies scatter'd all a-
round,

(l) Man is called the *microcosm* (the little world) as being an epitome of the *macrocosm* (the great world) that is about him. In the top of this microcosm (the head) there is a gland, supposed to be seated where the sensory nerves do meet. This is called the *conarian*, or *glandula pinealis* ; This, *Cartes* supposed was the seat of the soul. Whence Dr. *H. More* call'd it *animæ acropolis*, the soul's high castle or tower. *Id enim* (*conarium* sct.) *animæ acropolin, a te monitus, agnosco.* Ep. 2. ad Ren. *Cartes.*

Have so augmented, and enrich'd the ground!
 Dread heaven's insatiate minister, that still
 Is eager and impatient to fulfil
 His bloody old commission, *slay and kill!*
 That has past ages into darkness hurl'd,
 And still dispeoples the succeeding world!
 Death! the incessant sting, and future bane
 Of all the galled, guilty and prophane!
 The undisturb'd retreat, th' immortal ease
 Of wash'd and undefiled consciencies!
 Sworn enemy to all that's brave and bright!
 Sole usher to the world of joys and light!
 Death! the strange finite uncreated thing!
 The absolute, the poor, precarious king!
 The potent metaphysic shade, which all
 The learned will but mere *privation* call;
 Great Sovereign! who exalts his Subjects
 most!
 Yet tramples them to silence and to dust!
 (m) The legal monarch! whose just power
 and throne
 Is founded in unrighteousness alone!
 Whose rightful claims t' oppose with stiff
 defence

(m) As death came in by law, so he has no right to rule in the world but on the score of transgression.

Is

Is sacred duty and allegiance!
Thou crafty foe! whose unexampled pow'r
Could wound and slay ev'n thine own conqueror!

Tyranic fool too! who by hast'ning so
To lov'd repeated victories,
New triumphs and solemnities,
Art posting still to thine own overthrow!
The greatest captive thou couldst ever boast,
Whose life in conquering thee, was lost,
Whom more thy vap'ring pride oppress,
More bruis'd and mortify'd than all the rest,
Will come e'er long, with grandeur come, to see
Himself and all his friends reveng'd on thee;
(n) Will grind thy bones, and break thy
master's head,
And thou that stol'st a world of life, shalt
ever then be dead.

(n) It is easily remembered how death is usually painted; and who it is that is said to have *the power of death*; Heb. 1. 14. and what punishment is threaten'd, or predicted against that deadly domineer. Gen. 3. 15.

V.

Ah me! kind spirit, that's march'd above!
 What will death's passion, power, and conquest prove?

What will befall me, when this corps shall lie

A prostrate victim to his sovereignty?

Whither, O whither shall I flee,

When once his eager stroak is past?

To what strange climate shall I haste?

And what then shall I be?

How shall I act? what shall I do?

What wonders shall I see?

What scenes and worlds will then be open'd
 to my view?

My view! with what amazement press'd,

To see my self stript naked and undress'd!

Stript of that garb that I should always wear,

Had not transgression entered there;

The native garb, which the creators mind

As half of compound-self design'd.

What start will shake me, at the dread surprise,

To see an uncompounded-self arise!

To see, what 'tis will then leap out alive,

(o) A

(o) A novel self that must my self survive!
(p) This indivisible, extended point,
That scatters life thro' every joint!
That while it sits, and reigns on high,
To lowest office condescends,
From head to foot, from hand to eye,
Quick errands and dispatches sends,
That guides at once the head and heart.
Being all in all, and all in every part!
The intellective vital flame,
That cold and dormant lies,
Is thoughtless struck, and dies
By the untun'd contexture of th' unthink-
ing frame!

Essen-

(o) The soul now, in speaking, does by the word *self*, usually mean the whole person, inclusive of the body; as when it speaks of feeding, dressing, wounding or healing itself. But after separation, the idea of *self* is changed; it is become a simple, spiritual self; not admitting such operations and attributions as it had before.

(p) 'Tis plain, that here (in so abstruse a subject) several philosophies are conjoined and complicated. Some, (as the *Cartesians*) suppose that the soul is an indivisible (almost mathematical) point. Others, (as Dr. *H. More*) that it is (physically) indivisible, (or in their language, indiscernible) though
it

(q) Effential thought! that can pure light
 commence,
 Can clear ideas join,
 Divide, review, refine,
 Run round imagination's line,
 Lock'd up close pris'ner by the ministers of
 sense!
 Kind immaterial form! that quick receives
 Material laws our mechanism gives!
 Dependant life, that independant lives!
 Proteus! that varies to all shapes at will,
 Assumes all figures that submit
 To tests of mathematick wit,
 Yet incorporeal stands, and shapeless still;
 Strange wanderer! that loves to roam

it have (as they call it) *metaphysical amplitude*. Some (as the *Cartesians*, who call it *res cogitans*, or even *cogitatio ipsa*) suppose, it always thinks. Others, (as Mr. Locke) suppose it may exist without thought. But its ability to think or not to think (sometimes for no person can always stay his thought) may be as good a note of its incorporeity, as if it did always think.

(q) 'Tis evident, the soul has it's rational operations, in discourse, reflexion, abstraction, as well as strange flights of Fancy, when it is not assisted by the sensory instruments.

Thro'

Thro' earth, and seas, and stars, yet stays at home!

(r) Celestial spark! that band and cement flies,

Yet bound by fumes, and slavish sympathies!
That should by int'rest, and by nature, move
Tow'ards th' unconfin'd, congenerous realms
above,

(r) Some speak, as if they thought, the soul assumed the qualities and forms it has in idea. some compare the soul to light and flame. Dr. H. More (in *Glanvil's Sadducismus Triumphatus*) disputes against a learned *Psycopyrist* (as he calls him, viz. Mr. Baxter) that would, in some respects, compare a spirit to fire and light. Yet, in his *Antidote against Atheism*, i. e. in the appendix thereto, chap. 3. the same Dr. says, *Suppose a point of light, from which rays out a luminous orb according to the known principles of opticks; this orb of light now, says he, does very much resemble the nature of a spirit; which is diffused and extended, and yet indivisible.* So that he may be, for ought I know, as much a *Psycopyrist* as the person he calls so. Neither of them suppose, that a spirit does consist of fine parts in motion, or that it is actually hot, or luminous to the eye; they can design but a very faint, partial resemblance between those different beings. And after all, it must remain an inscrutable mystery, how such a *divine particula aurea* (as the poet calls the soul) should be so tyed to the body, as to manage its limbs, and be affected with its maladies.

Yet

Yet fondly 'midst its numerous cracks and
storms,

Still craves the crazy cabin it informs!

Substantial mystery! that knows

Exotick beings well;

But what it is, how acts, and does,

Is to itself all unconceivable!

VI.

But now arriv'd at foreign land,

How mute and hov'ring shall I stand,

Struck thro' with various fright!

Not knowing what to do,

Nor whither I'm to go,

Nor how to spring an unembod' d flight;

Wont ev'n a smart resentment rise,

At those whose decent art

Performs the last obliging part,

In sealing up the lips and eyes?

Resentment! that, unfriendly they,

Would studiously prevent my stay,

Or my essay'd return into the cooling clay:

Or will some friendly ghost be near,

By sympathizing kindness brought,

By late experience taught

His

His following brethren to relieve and chear ?

What foreign garb will he prepare

To cloath a naked stranger there ?

To dress me for the world where I must dwell ?

Or carve thick night and darkness palpable,

A sultry smoaking vehicle,

The gloomy robes of death and hell ?

Robes ever unconsum'd, that are

The badges of confusion and despair !

Or, by divine commission, frame

(s) Ætherial vesture, for a ghost

Strait bound for the celestial coast,

Cut out of orient azure, fring'd with lambent flame ?

(t) The temporary garb, that only may

A

(s) They that would see the notional doctrine of of vehicles, with their supposed differences (as terrestrial, aerial, etherial) according to the vital congruities of the spirits, to which they belong, may consult *Dr. More's Immortality of the Soul*. B. 3. Ch. 1.

(t) Some suppose, that the soul takes away with it the animal spirits, as the *flamen*, or ground of the vehicle, it is to assume. It is here intimated, that such a vehicular body (if such there be) is only to supply

A while supply and indicate
 The office of the sublimated clay,
 When rais'd to glory and immortal state?
 Or, rather will some *Cherub* stand,
 By special office charg'd at hand,
 (Long skill'd in this deep exercise,)
 To learn me immaterial mysteries?
 Will he, with charming message said,
 Dismiss my fears and make me glad?
 Will he come teach an unfledg'd soul to fly?
 To see without the opticks of an eye?
 Teach to distinguish sounds, and hear
Without the grave formal'ty of an ear?

supply the place of the terrestrial one, till it shall be raised from the dead. There is a plausible supposition made by the late learned author of *The Religion of Nature Delineated*, p. 197. viz. That the soul is immediately united to some peculiar matter, which is as a *refined, spirituous vehicle*, which the soul doth immediately inform, and with which it sympathizes. This may serve to elucidate diverse *phenomena* in the human nature. It may be instrumental in vegetation (such appropriate vegetation as pertains to the human body) to memory and sensation; to the powers and maladies of the soul. This vehicle may the soul take away along with it, as subservient to it in the succeeding state of retribution, and as a sort of seminal principle to the future body at the resurrection of the dead.

Teach

Teach me to speak the troubles of a mind
That's forc'd to leave his tongue, and head,
and heart behind?

Will he come guide and guard my way,

(That can't but it exactly know

By often trav'ling to and fro)

To the exalted realms of everlasting day?

VII.

Come then, let's mount and fly

On winged wills to the rich worlds on high !

Oh me! my guide! what wonders here

In all our road successively appear !

What natures now, what shapes these atoms
wear,

That form this fluid, this elastick air !

Atoms too fine for former light,

But large and gross to incorporeal sight.

See, with what force they from each other
rove,

(u) As loth t' admit the law of mutual love !

C

See

(u) Since there is (as will afterward be shewn) a mutual attraction, in all matter, the constant elasticity of the air seems yet unaccounted for. The parts of it (when leave is given by withdrawing cir-

See, in what native streams they flow,
(w) What different streams accost them as
they go!

Look there, how swell'd voluminous vapour
flies,

From raging seas into the calmer skies :

What flaming floods discharged there,

From loud volcano's finge the atmosphere,
From hidden mines and treasures up they
come,

From each or friendly, or infectious womb :
Look, how cloy'd planets yonder vomit forth
Their heterogeneous humours tow'ards the
earth!

Nor can the trav'ling hostile comets fail
To send detachments from their angry tail ;

circumambient obstacles) expand themselves (if not
fly from one another) with such violence as to break
metalline vessels, and take up many hundred times
the room they ordinarily do.

(w) If the earth wheels round its own axis, one
would suppose that the contiguous air should have
some natural motion from thence ; but we shall see
that it has one from the sun ; and not only so, but
philosophers suppose, that there is always in the
air a swarm of streams, moving in a determinate
course, betwixt the north pole and the south. *Boyle's
cosmical Susp.* p. 4.

What

(x) What rendezvous is here! no wonder
hence

Strange airy laws, and novelties commence?
No wonder, from such mix'd, contentious
things,

Prodigious hurry and distemper springs;
See how they marshal, how their forces join,
How greet and fight, how mut'ny and com-
bine!

Alas! poor native globe, whose various fate
Hangs on the turns of this embroiled state!

Strange that amidst so rude, repugnant
throng,

The globe has peace, and natives breathe
so long!

Heaven's shops unlock'd, and workhouses I
view,

What cool alembic drops the rain and dew;

(x) The atmosphere may well be reckon'd a chaos of heterogeneous particles. Such particles may be supposed to come from *planets* and *comets* [when they are in our neighbourhood [since the sun does not only send us his rays, but portions of his opacous matter too, when he casts off quantities of it as big [as is supposed] as *Asia*, or *Europe*. *Cosmic. Susp.* p. 20. So that it may seem a wonder, that the air is so quiet and healthful as it is. See *Relig. Philosopher*, contempl. 18. sect. 3. &c.

20 *A View of D E A T H,*

What lathe so turns, what art japons the
bow,

What loomes prepare and weave the fleecy
snow;

In what tight mills the icy balls are ground,
Why small or larger made, why white and
round;

This servant nature, hath no leave to play,
But sits at restless work, both night and day.
The mighty soveraign's * magazines I find,
From whence he draws th' artill'ry of his
wind,

Prepar'd to succour, or chastise mankind;
(y) The land and seas in common league u-
nite

To send up force and arms to plead his
right;

What wild ingredients all together cramm'd,
Are into cloudy cannons closely ramm'd,
At whose dread roar fierce balls and fire
are hurl'd,

* Psal. 135. *He that bringeth the wind out of his
treasuries.*

[y] It is known, that subterraneal and marine ex-
halations are continually flying up into the air,
which [by divine disposition] may easily annoy
this earth.

Omens of that which must calcine the world;
Whose awful voice such stately terror spreads,
As strikes imperial crowns and guilt be-
neath their beds;

From what low birth proud meteors climb
the air,

What combs and kindles their presaging
hair;

(2) Why freest airs, a western circuit run :
And blindly follow their bright guide, the
sun;

[2] The air, where it is most free (as on the most wide and open seas, the *atlantic*, the *ethiopic*, the *south sea* and *east-indian* ocean) is observed to have a current continually, within the tropics, from east to west ; but on the north side of the equator, inclining somewhat northerly, and on the south side, somewhat southerly. This is call'd the *tropical*, the *levantine*, the *general trade-wind*, the *universal breeze*. *Verulum Hist. Ventor ad aut.* 2. *Bobun's Discourse of Wind*, p. 68, &c. *Capr, Dampier's Disc. of Winds*, ch. 1. This is imputed to the influence of the sun ; which heats and rarifies the air as it goes ; the rarify'd air losing its heat and tension, the next easterly air will rush in to preserve the *equilibrium* of the air. Thence there will be a continual motion of the air from east to west. *Keil's Exam. of Burnet's Theory* ; ch. 5. Thence the Lord Bacon calls the sun *genitor ventorum precipuus*. *Histor. vent.* p. (mihi) 335.

(a) Why outmost gales a diff'rent conduct
boast,

Revolt and pay allegiance to the coast;
What friendly truce reigns in the fluid
sphere,

While (their joint empire to divide,
And manage well the *Indian* tide)

(b) The east and west consent to share the
year ;

Though

[a] Near some coasts, the constant winds depart from the course of the universal breez, or general trade wind, and blow southerly upon the coast ; as upon the western coasts of *Africa*, viz. *Guinea* and *Monomotapa* ; and the western coast of *America*, viz. part of *Mexico* and *Pern*. These are call'd constant coasting winds, or coasting trade-winds. *Bohun of wind*, p. 91. *Dampier's Disc.* ch. 2.

[b] In the *east-indian-seas*, the phenomena of winds are wonderful. There, on the north side of the line, the wind blows easterly [in concurrence with the general trade-wind] one half of the year, and westerly the other ; or to speak more accurately with others, five months one way, and five the other. For, at the breaking up [as they call it] of each wind, its about a month ere it settles again in the other point. That month is usually stormy and tempestuous. At the breaking up of these stormy months there comes one very terrible storm, [as it were to conclude the tragical season] call'd by the *Portuguese* the *Elephanta* ; after which they put to sea without

Though at each breaking up (like loos'ned
Schools)

Tempestuous tumult and commotion rules ;

C 4

Till

without fear of more storms that season. *Dampier* of *Winds*, p. 74. On the south-side of the line there are also such shifting winds; and they are called *monsoons*, in dutch pronounciation *mouffons*, i. e. *motiones*, motions. On the north side of the line there is the east and west *monsoon*; on the south side, the s. s. w. and the n. n. e. *monsoon*. Now though these winds do not shift exactly at one time in all years, yet *September* and *April* are accounted the shifting months; and they as constantly shift by turns as the year comes about. *Dampier* of *Winds*, ch. 3. *Bohun*, p. 119. *Relig. Philosopher*, contempl. 18. sect. 25.

This leads me to mention a very odd phenomenon relating to the motion of the air in mines. 'Tis produced from the famous Mr. Boyle from *Agricola*, whom he reckons a classic author in *re metallica*, of which he writes. At some distance from a mine [or mineral well] they are wont to sink a pit; from the pit to the well there is made a subterraneous channel for the air to pass from the pit to the well. This channel is called by *Agricola*, *cuniculus*, and *fossa latens*; by the english miners the *drift*; by Mr. Boyle, the *ventiduct*. *Agricola* calls the well, *puteus altior*, the higher; and the pit, *puteus humilior*, the lower well; I know not why, unless the one be made in the higher ground, and the other in the lower. The pit is, with us, call'd the *went-pit* or the air-shaft. I am the more particular
in

Till (to conclude the tragic scenes and skies)
 Enters th' elephant& with thundring noise,
 And speaks th' epilogue with gigantick
 voice ;

The

in these distinctions ; because *Agricola* (as Mr. Boyle owns) is not over clear in his terms. Now *Agricola* says, that in the spring and summer the air runs down into the higher well, and so through the drift, and out at the pit or air-shaft. *Vernis & æstivis diebus in altum puteum insuit, & per cuniculum vel fossam latentem permeat, ac ex humiliori effluit,* But on the contrary, in autumn and winter, it goes down into the shaft, and so through the drift, and out of the higher well. He says also, that there is a variation of the time for this different flux of the air. That in temperate climates it is in the beginning of spring and end of autumn ; but in cold climates, at the end of spring and beginning of autumn. To which he adds, [as Mr. Boyle proceeds] that which is more remarkable ; That the air, both the mention'd times, before its wonted course comes to be durably settled, uses to be for the space of a fortnight, liable to frequent changes ; sometimes flowing into the upper or higher groove or drift ; sometimes in at the lower, and passing out at the other. Now here seems to be a plain terrestrial monsoon, or monsoon at land. The air, for near half a year, passes one way, through the mines ; and the next half year the contrary way. 2. Here's a state of instability and uncertainty at the breaking up ; about half the time of the unconstant monsoon (for so its called) in the east indies ; about a fortnight. 3. Here's the time of changing, which
 in

(c) The sea with land, through day and night agrees,

in some climates will be very near the shifting months, *April* and *September*, in the indian seas. Mr. Boyle says, he knows not that this relation of *Agricola's* has been taken notice of by any of the naturalists. Much less do I know, that its parallelism with the *Indian monsoons* has been adverted by any. But it seems pity, but they should enquire into the truth of *Agricola's* report, and, if true, into the reason of it ; which makes me thus digress, to present it to philosophical consideration. Boyle's tract of the *temperature of the subterraneal regions*. p. 38.

(c) Besides the more durable winds already mention'd, there are winds that alternately blow from the sea, and from the land ; call'd *sea* and *land breezes* ; of which take Capt. Dampier's words, *Land-breezes are as remarkable, as any winds I have yet treated of ; they are quite contrary to the sea-breezes ; for those blow right from the shore ; but the sea-breeze right in upon the shore. And as the sea-breezes do blow in the day, and rest in the night ; so on the contrary, these do blow in the night, and rest in the day ; and so they alternately succeed each other.* Disc. of winds, p. 28. Mr. Bohun speaking of these *land-breezes*, says, that the *Portuguese* call them *terreinhos*, or *vento di terra* ; p. 92. But the aforementioned Captain says, that, [not the common land breeze, but] certain anniversary winds, that in three summer months blow from the coast of *Coromandel*, are called by the *Portuguese*, *terrenos*. Disc. p. 4.

On mutual visit by alternate breez ;
 How aqueous steams to lofty regions fly,
 (d) Thence storm the lands, and there inflame
 the skie ;
 How they withal, by chymic art, prepare

[d] The learned Mr. Derham says [in *Physico-Theology*, ch. 3.] That clouds and rain are made of vapours raised from water or moisture only ; so that I utterly exclude, says he, the notion of dry, terrene exhalations or fumes, talked much of by most philosophers. Fumes being really no other than the humid parts of bodies respectively dry. Must we then derive all the thunder and lightning and flames that break the clouds, from water and moisture ! Will homogeneous watery vapours produce all the phenomena of meteors ? Is all the matter that mounts into the air, in form of vapour, only water ? What becomes of all the subterranean steams, some of which (as Mr. Boyle observes, in the tract of the *temperature of subterranean regions*, p. 29.) are sulphurous and bituminous in smell, and are apt actually to take fire ? Why may not these be as small and as light as watery bubbles ? Nay, it may be questioned, whether the aqueous vapours can mount, in such a mixed, heterogeneous atmosphere as ours is, without taking some heterogeneous particles along with them ; but let the aqueous steams be the majority, and give the denomination. From such clouds proceed such storms and hurricanes, as wherein the air seems to be set on fire. *Bobun of Winds*, p. 288. and before that, p. 282.

(e) The

(e) The flashing Flames, to cool the heated air;

(f) Why calmy seas put on fallacious smile
And frait with rage and flaming billows
boil;

(g) Why darkned waves pretend to scatter
light,

As if they truly hous'd the sun by night?

(b) Why

(e) It is said, that lightening cools the air; by which one would suppose, that it collects and absorbs the fiery particles, that were in the air, or by its rapid explosion and motion, drives them out of the air, or removes them elsewhere.

(f) The greatest storms and hurricanes are usually preceded by a storm; as it is reported in *Bokun*, p. 282. *Ordinarily the sea becomes calm on a sudden, and smooth as glass; &c.* And the seas that have most calms, have usually also most storms and tempests; in some of which the sea itself seems to be in a flame; Capt. Prowd of Stepney relates (in *Bokun*, p. 253.) that *both the heavens and raging seas appear'd but as one entire flame of fire.* So p. 288 *The sea in the night seem'd as a real fire, &c.* So Capt. Dampier in his voyage about the world, p. 414. *It thundred and lightned prodigiously, and the sea seem'd all of a fire about us, for every sea that broke sparkled like lightning.*

(g) Besides the luminousness of the sea in violent storms, (which some attribute to the vehement contrition and collision of collucient salts; *Bokun*. p.

(b) Why pregnant clouds to crown the mountains chuse,

Knowing that seas need not their fertile juice,
Why hurricanes with dismal wrecks and spoils,

186) it is found also to be so in the night, without such fury of the Waves ; about which various reports were made to Mr. Boyle ; as that sometimes the sea is wont to shine in the night, as far as the eye can reach ; at other times and places, only when the waves dash against the vessel ; or the oars strike and cleave the water ; that some seas shine often, and others have not been observed to shine at all ; that in some places the sea shines when such and such winds blow, in other seas the observation holds not ; that in the same tract of sea, within a narrow compass, one part of the water will be luminous, while the other shines not at all. Which made him suspect some latent cosmical law, or custom, either of the terrestrial globe or planetary vortex. *Cosmic. Susp.* p. 17. Old fabulous philosophy fancied that the sun went down into the sea at night.

[h] It is observed, that clouds usually attend the land, and especially hover over hills and mountains ; yea, Capt. Dampier says, *though we have the wind from the shore, and the clouds seem to be drawing off, yet they often wheel about again to the land, as if they were magnetically drawn that way.* *Disc. of Winds*, p. 86, 87. *Keil's Examinat.* p. 55. *Rel. Phil.* p. 251.

(i) Af-

- (i) Affright the eastern and the western isles;
Why scorching blasts torment the Persian
shore,
(k) And Guinean seas, with loud tornado's
roar,
-

[i] Of the hurricanes, Mr. Bobun says, *that they are not alike terrible in all places between the tropicks, but reign more especially near high shores, and islands that lie estward from the continent; so that they infest the Phillipine (which belong to the eastern) and Charribbee isles (which belong to the western Indies (more than any other parts of the habitable world. p. 256.*

(k) Tornado's are violent voluble winds, that come from the clouds, as their greek name intimates, *ecnephius, cloud-wind*; either such as break from the bowels of a cloud, or from the clashing of clouds one against another. *Bobun, p. 231. 235.* Which seems also confirm'd by Capt. Dampier, when he says, *these tornado's have been so nigh, that the sea-breeze has dyed away, and we have had the wind fresh out of the clouds, yet they have vanish'd, and yeilded no rain to the low parched grounds. Disc. p. 84.* For these, (says Mr Bobun p. 247.) *no seas have been so infamous as those near Guinea.* So says Mr. Greenhill, particularly concerning the Gold-Coast, in Dampier's Disc. p. 25. and Dr. Halley, in *Rel. Philos. p. 222.*

(l) And

(l) And *Harmatans* revenge the richness of their oar. VIII.

Welcome, ah welcome rare informing light !
 That cures my old mistakes, and scouts
 My num'rous philosophic doubts,
 And chases all my scepticism quite !
 Now are first seeds and principles disclos'd,

(l) Besides the winds already mentioned, there are such as are called *etesian* or *anniversary* winds; (whether the *Indian monsoons*, that shift each half year, should be so call'd, let the critics judge) Of these some are extremely hot, others extremely cold. Extremely hot ones affect the *persian* coast and gulf, *Bobun*, p. 177. called in *persian* annals, *rad semum*, *burning and venomous winds*. p. 180. *Capr. Dampier* says, that the *terrenos* (or land-winds) that in *June*, *July*, and *August*, blow from the coast of *Coromandel*, are the hottest that ever he heard of. p. 47. But, in the next page he says, that the *persian* gulph is as remarkable for these hot winds as either of the former, and that the heat there, by all accounts, does by far exceed that on the other two coasts (i. e. either of *Malabar* or *Coromandel*.)

The extremely cold winds are land-winds, that molest the coast of *Guinea*, from *Dec.* to *Febr.* they chap the timber, and kill the cattle, that are un-housed.

See *Bobun*, p. 195. and *Dampier*, p. 49. They are call'd *Harmatans*,

(m) Ef-

(m) Essential forms and textures all expos'd;

Textures

[m] Before we consider the construction of compleat bodies, which plainly demonstrate the accurate wisdom of him that ordain'd them, philosophy will lead us to enquire their constituent principles, and the rise of them. The common philosopher will presently talk of mechanism, and mechanical laws and powers. But the thoughtful philosopher will inquire into *their* rise and origin. Mechanism did not make itself, nor ordain its own laws and powers. We would be willing to know the origin (if there be any) of the fundamental principles of philosophy: as particularly of the *epicurean*; As 1. *Unde materia*? Whence came this matter, this stuff, that composes this visible world? If it were self-existent, why was it not absolutely immense and omnipresent? all space full of it? and so no room left for its various motions and shifting of places? why must so small a quantity, in comparison with space, be existent, when as much more might as well have been existent; Why was it not likewise as immutable? since matter must have some form, why did it not naturally result into the best form? and save itself the labour of all these mutations, generations and corruptions? Then, 2. *Unde vacuum*? Whence came space destitute of matter? If that be self existent too, does self existence, or absolute necessity of existence, result into such different things as matter and *vacuum*? Why not also into other principles? Why not into some excellent immutable form for the matter? Why is not *vacuum* absolutely immense and immutable (never
ceasing

Textures, by which brisk flames do upward
ride,

And

ceasing to be what it is) and so inconsistent with the
presence of matter. 3. *Unde divisio materia?* Whence
came the division of matter? if division be not
natural and necessary to matter, how came it to be
divided into atoms? Did it chuse such a division as
most agreeable? If division be natural and necessary,
why has not the division proceeded to this day? From
eternity to this day the matter might have been, by a
continued division, inconceivably (not to say infinitely)
more subtil and fine (if that be good) than any *Cartesian materia subtilis*. And then,
if division be so natural and necessary to it, how came
it to run into all those unions, cohesions, and combinations,
that we see in the world? Then, 4. *Unde materia cohesio?*
Whence came the connection or cohesion of matter? If
the atoms were absolutely indivisible, it will contradict
the demonstrations that are offer'd for the divisibility of
matter in *infinitum*. If the (physical) atoms were yet
divisible, whence was their strict union and connection?
If such union and connection of parts were natural and
necessary to matter, why is not the whole of it so
united, and compacted into one mass, more solid,
hard, and infrangible than the firmest adamant?
Then 5. *unde motus?* Whence came the motion of
matter? If motion be natural and necessary, it must
have some direction and determination of its motion.
What was it that gave that particular direction and
determination? If that also be necessary, then it cannot
be diverted from it. Whence then
are

And those by which pellucid waters glide;
D By

are all the cross and contrary motions that are in the world? To be, of itself, indifferent to all directions of motion, is to stand still, till some exterior agent gives the direction. Then, 6. Whence are those peculiar particles or corpuscles that are the constituents of compleat bodies? The more immediate principles of them? There are primogenial corpuscles (as Mr. Boyle calls them, *Hist. of part. qual.* p. 26.) that are the immediate ingredients of larger bodies. These corpuscles have an essential texture (as he intimates, *ibid*, p. 36.) for the constitution of this or the other specific body; as of air, water, or other things. This essential texture (as he there also intimates) may be preserved, tho' the bodies they belong to, do, on other accounts, sustain various changes. The corpuscles of quicksilver will retain their essential texture and properties, under various forms and disguises. The constituent corpuscles or particles of one body must much differ from those of another. As those of water from those of air; those of air from those of fire, oyl, or mercury. They must differ from one another (as the *corpuscularians* will say) 1. In bulk or size. 2. In shape or figure. 3. In smoothness or roughness of their surfaces. 4. In intestine solidity or porosity. Some of these corpuscles may be internally more porous than others. 5. In distance, or external porosity. Some figures will admit less contact, and make more interstices than others. 6. In mobility or motion. 7. In degrees of union or cohesion

By what apt size and shape the parts they bear ;

Differ

hesion. Now what made these primordial corpuscles, and prepared them for such essential texture as is requisite for the several species of bodies that compose this world ? from the various combinations and complications of which arises all the diversity of natural bodies, that we see ; and from the determinate nature and number of which principles, it comes to pass, that no species of physical bodies, is lost, and no new one produced. See Dr. Grew's *Cosmogr. sacr.* p. 1. ch. 3. and Mr. Ray's *Disc. of the Wisd. of God in Creat.* p. 100. Nay, whence came these diversified particles, that make up those different vast masses of matter, that we call elements or elementary bodies, viz. fire, air, earth, and water ? Without each of these, our system could not subsist. Who made such quantities of each, as might serve for the continuation of the system so many ages ? and placed them at such distance, and in such order, that one might not absorb or consume the other, and run the system into confusion ? where it may be argued, that either these elements (or elementary bodies) are transmutable into one another, or they are not. Some suppose, that some of them (if not all) are transmutable into each other. So the Lord Bacon says, *vapores & exhalationes, qui vertuntur & resolvuntur in aerem; aerem, inquam (non aliud quippiam ab aere) sed tamen ab initio minus sincerum.* He supposes, that aqueous vapours are turn'd into true air. Mr. Boyle, and after him Sir Isaac Newton seems to allow

Differ from those of earth, and those of air;

D 2

(n) Without

low, that water is turned into true earth, as cited in the *Relig. Philos.* p. 238. Yet Mr. Boyle elsewhere says, that the *Aristotelians*, who believe water and air to be reciprocally transmutable, do thereby fancy an affinity between them, that he is not yet convinced of. *Traët of the Temperat. of submar. Reg.* in init. But if they are all of them reciprocally transmutable, what, or who, has presided over all their transmutations, and mutual transformations, that in all these ages, one element has not devoured the other? the more active (v. gr.) the more passive? and so the whole system be turned into air or flame? If they are not mutually transmutable, who gave them their several immortal, and indestructible constitutions and textures? Could necessity of existence be as disagreeable and contrary to itself, as fire and water? Or could blind necessity of existence (for here such necessity is supposed to belong to unintelligent matter) yield such different matters and masses, and in such quantities of them (invariable and indefectible, amidst all their combinations, conjunctions, and contextures) as it were on purpose, for the construction of such a world as this? But these primordial corpuscles and principles of physical bodies, are inscrutable. No microscope has reach'd those of water, air, or light. Nor do the seminal *flamina*, the primordial filaments of animals or vegetables fall under human investigation, I say here, *essential* forms, rather than *substantial*; as Mr. Boyle (as we have seen) speaks of *essential* textures. These substantial forms, being

(n) Without tir'd study now the central
charms appear,

(Yet not such charms, one would suppose,
If central space does savage flames inclose)
Which bodies restless make, till they come
there ;

Now the mysterious love I truly trace,
That binds and acts the vast corporeal whole,

That plays the universal soul,
Assigning all their order and their place.
(o) No wonder souls breath union and agree,
Made

being, in the judgment of some great men (and even of Mr. Boyle himself) mistakingly imputed to *Aristotle*. And the ground of the mistake among the the interpreters might be the ambiguity of the word, *Ousia*, which may be rendred either *substance* or *essence*.

[n] Bodies about the earth, we see, tend to the center. And yet they have no reason to tend thither, if (as many suppose) fire is lodg'd there. While our bodies are tending thither, the central body (the fire) is flying thence, and hast'ning upward, as fast as it can. What was't, that placed the lightest body at the centre, the proper place of the heaviest ?

(o) The philosopher, that said the *soul is harmony*, would much more say so of virtuous souls, who naturally

Made up of love and harmony ;

No wonder sacred minds (whose glorious head

Has upon them attractive unctiō shed)

Are by a stronger gravitation join'd,

Whose love and harmony is all refin'd ;

The maker's image, fit to make him known,
Both through the church and through the
world is thrown ;

Yea his great signature the God of love
Imprints on what is most unapt to move ;

(p) Ev'n matters self is urg'd with am'rous
suit,

D 3

In-

turally unite by a platonic love. We may see also, that divine grace brings a celestial attraction and magnetism along with it, while we read, that *the multitude of them that believed were of one heart and of one soul*, &c. Acts 4. 32. A contrary gravitation (viz. towards this world) has, since then, almost drove that heavenly one out of the world.

(p) 'Twas long ago supposed, that love was an established law in the corporeal as well as in the moral world ; whence, says, Dr. S. Parker, *atq ; aliquam ejusmodi causam (que materiam in ordinem redegit) materiae adjunxisse dicuntur (veteres scilicet) quod ad rerum generationem pleriq ; aut amorem, aut amicitiam, aut concordiam adhibuerunt ; quibus, inquit, vobis, causam quandam architectricem, poetarum more,*
ad-

Inclin'd, in all its parts, to mutual ^{ly}salute.
(q) Myf-

adjugebaunt, qua materiam secum consentire, atq; in hunc universi ordinem conspirare effecit. Disput. de deo, p. 377. Whence, perhaps, it is, that *Lucretius* invokes *Venus* (the known goddess of love) as the inspirer of his physical poem ;

*Qua quoniam rerum naturam sola gubernas,
Nec sine te quicquam dias in luminis oras
Exoritur.*

Accordingly our *Cowley* celebrates love as the cause of this compacted world ;

*What art thou, love, thou great mysterious thing?
From what hid stock does thy strange nature spring?
'Tis thou that mov'st the world thro' ev'ry part,
And hold'st the vast frame close, that nothing start
From the due place and office first ordain'd ;
By thee were all things made, and are sustain'd.*

Yet never was this law of love so well evinced and established as in the *newtonian* philosophy ; where 'tis a fundamental principle and theorem, *gravitatem in universa corpora fieri, eamq; proportionalem, esse quantitati in singulis.* That all bodies have a gravitation (a gravitating tendency) toward each other ; and that, in proportion to the quantity of matter of which they consist. *Prin. Math.* 1. 3. prop. 7. From which fruitful principle are deduced, both all the regular motions of the heavenly bodies, both primary and secondary, (the planets and the *satellites*) as also their anomalies and irregularities, caus'd by their mutual gravitations (or attractions)

in

(q) Mysterious love! whose binding pow'r
constrains

D 4

The

in their access to each other. Which law of gravitation (or attraction) may seem a signature of the great author, who (especially in the evangelical code and œconomy) is stiled love; 1 John. 4. 16. It is (as a fundamental law of mechanism, so) a signal instance of divine wisdom and power and a reproof to the moral world, that is no better acquainted with divine gravitation, and that celestial attraction where with St. Augustine was touch'd, when he crys out, *amor meus! pondus meum! eo, feror, quocunq; feror!*

Besides this universal gravitation, Mr. Keil of Oxford produces another sort of attraction discovered by him in the matter about this globe, and published in the *Philosophical Transactions*, Numb. 315. *Post iterata sapius experimenta*, says he, *materia terrestris inesse deprehendi vim quandam attractivam, ex qua plurimorum phaenomenon ratio petenda est, meaq; hac de re cogitata, abhinc quinquennio, domino Newtono, indicavi ex eo autem intellexi eadem fere, qua ipse investigaveram, sibi dia ante animadversa fuisse.*

Then he shews how this terrestrial attraction (terrestrial, I call it, because at present found only in terrestrial matter; there being no opportunity for tryal, in other planetary matter) differs from the universal gravitation; and it differs principally upon these two accounts, 1. The universal gravitation is always proportionable to the quantity of matter in the gravitating bodies. But this terrestrial gra-

The slipp'ry'ft faces with the closeſt chains;
(r) That

gravitation (or attraction) is not ſo ; but proceeds rather according to the quantity of contact ; ſo that the more corpuscles touch one another, the greater is the coherence. Which may be a reaſon of the ſtrong coherence of poliſh'd marbles, to be mention'd anon. Here, the remoter corpuscles, even in the ſame body, ſeem to contribute little or nothing to the coheſion. 2. The univerſal gravitation increaſes, as the ſquares of the diſtance decreaſe ; and decreaſes, as the ſquares of the diſtance increaſe. But this terreſtrial attraction decreaſes more than in a double proportion to the diſtance increaſing. So that the effect or force of it reaches but a little way. But let his curious theorems be conſulted. But here is enough to ſhew, how vainly men (as Mr. Boyle ſays) philoſophize in their ſtudies ; and how vainly the *Carteſian* and other theoriſts attempt the fabricating of ſuch a world as this, without a due examination and experience of the phænomena and laws of nature ; and alſo to ſhew how juſtly it is ſaid.

*This whole world's law and life appears to be
Naught elſe but love and harmony.*

[q] According to the law now mention'd, the more plain and ſmooth ſurfaces are, the more cloſely and firmly they cling together : whence Mr. Boyle ſays, that a poliſh'd piece of marble, ſkilfully laid upon another piece, as flat and ſmooth as itſelf, will, without any other cement, or inſtrument, than immediate contact, raiſe up with itſelf, the lower marble,

(r) That teaches bleeding steel to wound by
stealth,

Or greeting fend, or sympathetick health;

(s) Inspires dead fibres, in th' harmonious
tone,

At once to warble and dance unison.

Magnetick virtues and their puzz'ling cause,
Which unmechanick seem'd and sprung from
laws

Of some strange foreign system, now I find
No riddles are to love, and to a naked mind :

(t) I see why the touch'd needle scents about,

Till it has found the darling quarter out ;

And

marble, though an hundred times heavier than itself
So that corpuscles, that have plain surfaces, on all
sides, will produce bodies of the firmest cohesion.
See *Cheyne's Principles of natural Religion*, ch. 1. sect.

44.

(r) They that study the laws of sympathy, pretend, by a different management of the bloody knife (or other instrument) either to vex, or cure the wound that was made thereby.

(s) It is known, that if two musical strings are set to the same note, or key, the striking of one makes the other tremble. Which sort of sympathy they call *unison*.

(t) In reference to the magnetical needle there
are

And why, unconſtant grown, it ſometimes
takes

New-ſprung amours, and its dear north for-
ſakes ;

Why it at laſt (due honour to obtain)

Repents its wandrings, and returns again ;

And why, with polar gratulation led,

It bows, and wheels around its am'r us head.

are theſe phænomena obſervable ; 1. Its polarity ; or direction towards the poles of the world, north and ſouth; generally known. 2. Its variation ; or declination from the direct polarity, either eaſt or weſt. The degrees of which variation are deſcrib'd in ſome of *Overton's* mapps, from *Dr. Halley's* obſervations. 3. The variation of the variation ; or the change that has been obſerved in the variation, at the ſame place, at different ſeaſons. So *Mr. Boyle* reports that in and about *London*, ſince the year 1580. the variation has been obſerved to decreaſe from 11 to 6, and then to 4 degrees, till, at laſt, there was ſcarce found any variation at all. *Cosmic. ſuſp.* p. 10. Then 4. the dipping ; or inclination downwards. And here the learned *Mr. Derham* ſeems to have made, and imparted to the *Royal Society*, a new diſcovery ; viz. that, in its dipping, it deſcribes a circle about the poles of the world ; which is here aſcribed to a ſort of congratulation. But we muſt wait for a further account of that ſtrange phænomenon. See the *Phyſico-Theol.* b. 5. ch. p. 286.

Why

Why flow'ring vines oblige, from distant soil,
(u) Their blood, in *Britain*, to ferment and
boil ;

How blooming trees, (as 'twere for future
birth,)

(w) Unstain dy'd cloaths, and call their a-
toms forth.

(x) The various circulations now I learn,
That spring from earth, and into earth re-
turn.

I see (philosophy I long'd to know,
But was too deep for poring minds below)

(u) This odd phenomenon of wine's working and fermenting in *England*, while the vines are in flower beyond sea, you may see in Dr. *More's Immortality of the Soul*, b. 3. ch. 12. which he imputes to *effluvia*, flying hither, as far as from Spain, or from the *Canaries*.

(w) This phenomenon of linnens parting with their vegetable dyes and stains, at that season of the year, in which those trees blossom, had scarce been taken notice of, but that it is so, by the great Mr. *Boyle. Cosmic. susp.* p. 16.

(x) The earth, (i. e. parts of the earth) seems to be in a continual circulation (in part at least) from one organized body (rising and falling) to another. See the *Religious Philosopher*, contempl. 20. sect. 12. p. 288.

Why

Why list'ning seas so daily watch the shore,
Croud up the roads, down which they ran
before ;

As if they yet remember'd old command,
Or crav'd new leave to drown the guilty
land.

How could I feast the students now below,
(y) (Might I befriend them, like the pow'r's
divine

That seas'nably descended by machine)
Solve their distracting problems quick and
show

Rules of reflected and refracted light,
How all the tribes of sep'rate colours grow,
(z) And all combin'd beget the single white?

Learn'd

(x) In plays, and in heroic poems too, a deity was usually introduced, to assist the hero in an emergent difficulty, or extreme distress; whence the proverb, *Theos apo mechanes*, A help at a dead lift.

(y) Some of the problems, here hinted at, may be seen in the *Philosophical Transactions*, N. 206. Others at the end of Sir Isaac Newton's book of *Optics*. 'Tis a strange discovery that great optician has made, viz. 1. That some rays of the sun are otherwise (more easily, or with other angles) reflectible

Learn'd death! that in one hour informs me
more

Than all my years on earth before ;
Than all the academic aids could do ;
Than chronic's, books, and contemplations
too !

Death! that exalts me strait to high'st de-
gree !

Commenc'd a more than *Newton* in abstruse
philosophy !

IX

How fast we mount, my guide! — my eye
Can scarce pursue the orbs run whirling by !

Be'ng now arriv'd at *Saturn's* sphere,
Let's stand a while, and take a prospect here,
These worlds could ne're be made, nor fur-
nished,

Dull mortals only to amaze,
To call them out to peep and gaze;
They're nobler entertainment for the dead !
Great God ! what pow'r and skill combine

tible and refrangible than others. 2. That white-
ness (that seems the most simple of all) is com-
pounded of all primary colours, or all the rays that
afford the primary colours.

To

To manage this mysterious frame!

Thy glories in each portion shine!

'Tis big with thine almighty name!

Ah happy prospect! that infallibly confutes

Old prejudice, and ends *theoretical* disputes!

Now, now, to fight, the controversy's done,

Whether our little globe maintain

The centre of this whirling main,

Or whisks its yearly journey round the sun.

The little globe, how wisely plac'd

In day and night alternate there,

In changing seasons of the year,

For cherishing the lives with which 'tis
proudly grac'd!

(Lives should be good, and worthy of their
date,

(a) Maintain'd each day at vast expensive
rate!

How

[a] One reason for appointing to the departed spirit, such a view of the present system, may be that it may appear, how great human obligation is to the creator, by seeing at what an expensive rate human life is maintain'd. The earth bears us, and is busy in innumerable productions for us. The
sea

How honourably serv'd and waited on

(b) By a beneficent revolving moon;
A dark distributor of light!

That kindly shortens and adorns the night!
Kind patroness of man's repose and ease!

(c) Ordain'd disturber of *pacific* seas!

sea multiplies within itself, and sends provision into the air for us. The air swells our lungs, and pours down plenty for us. The moon gives us light and tides. The sun has nothing else to do than to hold forth to us light, and send us vivifying rays all around. Or, in divine *Herbert's* measures.

*For us the winds do blow,
The earth doth rest, heaven's move, and fountains flow,
Nothing we see, but means our good,
As our delight, or as our treasure,
The whole is either our cupboard of food,
Or cabinet of pleasure.*

[b] It had been said, that because the moon always shews us the same face, therefore she does not wheel about her own centre; This gave Mr. Keil of Oxford occasion to reply, that 'tis evident to any one that thinks, that the moon shews the same face to us, for this very reason, because she does turn in the time of her period, about her own centre. Exam. p. 70.

(c) In the wide-pacific and south-sea, the tides are greater than elsewhere, according to Sir Isaac Newton's report; *In mari autem Pacifico, quod profundius est, & latius patet, altius dicuntur esse majores, quam in Atlantico & Æthiopico.* Princ. p. 465.

What

What wild *meanders* does the wand'rer trace,
 (d) Inconstant to her orb, her light and pace!
 How oft does the old changling love t' assume,
 In spight of age, new life and youthful bloom!

How oft with vary'd face affect to ride
 Along th' admiring heavens, and to shew
 A picture of inconstancy and pride!

Ah! fatal, fatal governess below!

But let me gaze on, and admire

(e) That boiling ocean of *unfuel'd* fire,
 The soul of all the planetary quire!

[d] It is said, that by reason of the sun's agency upon the moon (or the moon's gravitation towards the sun) she neither describes the same curve line at all times, nor the same areas in equal times ; so that much variation is found in her motions. *Cheyne's Philos. Prin.* ch. 3. sect. 16.

(e) *Cartes* supposes that the sun differs from the flame, in that it does not so need fuel ; *quod non ita eget alimento.* *Princip.* p. 3. Art. 22. If we say it has its fuel within itself, what a vast mass must that be, that has been all these thousand years a flaming, without any sensible diminution : It is supposed to be, at least, an hundred thousand times bigger than our earth. *Relig. Phil.* p. 394.

Time's

Time's parent, and time's offspring too!
Recorder of the years, and breath we drew!
(f) Vicarious God! on whose imperial state
A train of worlds for life and motion wait!

Obliging pow'r! thus daily to renew
(g) Thy largeffes to these thy clients bound;
Thus solemnly to turn thy self around,
And take them all within thy friendly view;
Rich painter! that can thus caress the eye,
Bestow on ev'ry face its diff'rent dye,

(f) 'Its probable, that the sun was the most general deity, among the poor gentiles, according to Dr. S. Parker's remark; *Sic rude admodum olim mortalium genus, cum adverterant solertissimam universæ oeconomiam, protenus opificem, qui illam candiderat, incesitigatum irent. Sole autem cum nihil illustrius, nihil utilius repirent, eum proxime, tanquam rerum omnium tum auctorem, tum regem salutant.* Tent. Physico-Theol. 1. 2. ch. 1. But though they adored the creature instead of the creator; we may consider the sun as an image and substitute of the great God, in communicating light, and vital influence to the planetary system.

[g] The planets are wont to be called *liñores solis*, (*Selden's Prolog. de diis Syriis*) Whence it may seem great coadescension to him, to turn round [in his own seat] upon his own axis, in order to serve them all.

See Cheyne's *Phil. Prin.* ch. 3. sect. 21.

E

(b) And

(b) And hang the globe in all its gaudy tapestry!

Why did blind nations stile thee god of love?

Was it because thou dost so lovely prove?

(i) Each body does thy kind approaches woo;

And yet each body's shy,

And, like thy story'd *Daphne*, coy,

(k) And still declines thy close embraces too.

Heaven's secretary thou, to whom we owe

The op'ning all the wond'rous scenes below!

(b) Sir *Isaac Newton* has shewn, that the sun's beams are differently reflectible and refrangible; that on those different modes or degrees of reflexion and refraction, depends the diversity of colours. *Optics*, p. 52. and 87. *Cheyne's Princ.* ch. 1. sect. 40.

(i) It is shewn by and from that great optician, that bodies attract the ray of light towards them in lines perpendicular to their surfaces. *Cheyne's Princ.* ch. 1. sect. 42.

(k) Though bodies thus attract the rays of light, yet Sir *Isaac* seems to intimate, (what seems very strange) that the rays of light, in their incidence, do not come quite to the bodies themselves, but begin to bend before their arrival at them; so that, by such bending they form a curve line, rather than a proper angle. *Optics*, p. 4. at the end.

Grand

Grand minister of mortal sense and sight!
That strikes us blind by high excess of light!
Prodigious source of Life! that e'er since
time begun,

(l) Has waſting ſtill, and undimiſh'd run!
That far and wide does general ſtreams diſ-
penſe,

Bright emblem of his own creator's influ-
ence!

Swift ſtreams! that almoſt leave the thought
behind,

(m) Almoſt outfly the fallies of the Mind!

E 2

Sagacious

[l] Though tis ſuppoſed, that the ſun-beams are continually attracted to, and imprifoned in all bodies, yet there is no ſenſible diminution of his bulk or influence. Whence Dr. *Cheyne* takes occaſion to tell us, that a body as big as theſe ſun, may conſtantly, for any finite number of years, ſend out oceans of ſtreams, and yet the ſum of them all be no greater than one cubical inch. *Philof. Princ.* ch. 1. ſect. 42. But in an infinite duration, ſuch a body (as the ſun) muſt have been exhauſted. Whence Mr. *Keil* juſtly concludes, that this world neither was, nor could be, from eternity. *Leſt. Phyſ.* ſect. 5.

[m] Sir *Iſaac Newton* tells us, from *Romer's* obſervations, that rays of light, ſpend about 7 or 8 minutes
in

Sagacious they ! that still unerring tend

(n) The shortest way to their designed end !

Sure to come there, while nothing can repress

(o) Their speedy flight, but unresisting emptiness.

X.

Go, doating, fond philosophy,
With all thy catachrestic names !

in coming to us from the sun. Dr. *Cheyne* calculates that it flies an hundred and thirty thousand miles in a second, or in a pulse of an artery. *Phil. Princ.* ch. 1. sect. 35. Should it move at the rate of the swiftest cannon-bullet, Mr. *Derham* reckons it would be above thirty two years in coming to us. *Physico-Theol.* b. 1. ch. 4.

(n) 'Tis justly reckon'd a piece of divine wisdom, so to have adapted the rays of light, that in passing thro' different mediums, they still take the shortest way (considering the refracting powers of the several mediums) that can be, towards the point to be illuminated. *Cheyne's Princ.* ch. 3. sect. 31.

(o) 'Tis supposed, that, by reason of the above-mention'd attraction of light, by and towards all bodies, it moves faster in body, than in a *vacuum*, *Optics*, b. 2. prop. 10. *Cheyne's Princ.* ch. 1. sect. 41.

Call

Call yonder planet, *Mercury*,
Whom such intensive heat
Will not evaporate,
Calcine, nor sublimate,
That all the solar forces flames,
And (like the Hebrew chiefs so known
Into Chaldean furnace thrown)
(p) So unconcerned walks amid the chymic
flames!
See there, with what majestic grace
Sweet *Venus* follows and maintains,
Through all her travels and her wanes,
A still unclouded, lovely face !
Such constant beauty, though it lie
(As mortal beauties use to be)
Intangled with inconstancy,

(p) The planets are supposed to be more dense
[as they had more need to be) the nearer they
are to the sun ; *collocavit ergo Deus* [says the great
Philosopher] *planetas in diversis distantiiis a sole, ut
quilibet pro gradu densitatis, calore solis majore, vel mi-
nore fruatur.* So near is *Mercury* to the sun, that he
adds, *aqua nostri, si in orbe mercurii locaretur, in vapores
statim abiret.* Princ. Phil. p. 415. How great a de-
gree of heat then must that planet sustain ? and yet
he has got the volatile name of *Mercury*.

(q) Can't chuse but charm each astronomic eye.

The nimble footed harbinger,
That runs amidst the streams
Of beautifying beams,
(r) Is more illustrious made by her.

(q) *Monf. Huygens* says, that he has often wonder'd when he view'd *Venus* at her nearest accets to the earth, when she resembled an half moon, thro' a telescope of forty five or sixty foot long, she always appear'd, all over, equally lucid; that he could not observe one spot in her; though in *Jupiter* and *Mars*, which seem much less to us, they are plainly perceived. *Conjectures concerning the Planet. Worlds*, b. 2. in *Venus*. Whence *Kepler* cries out, *O vere auream venerem? quisquamne dubitabit amplius totum veneris globum ex puro puto auro politissime fabrefactum; cujus in sole posita superficies adeo vegetum revibrat splendorem!* In *Diapt. Præfat.* join'd with *Gassendus's Astronomy*.

[r] *Huygens* argues, that since *Venus* shines so gloriously to us, she must afford to the inhabitants of *Mercury* (if such there are) though nearer to the sun, so much light, that they need not complain of the want of a moon. *Conjectures, &c.* b. 2. in *Mercury*. The planets are supposed to move the faster, the nearer they are to the sun (their centre) Thence *Mercury* (the nearest of all) may well be stiled the nimble-footed harbinger; and as being *caducifer* also among the poetical deities.

Now

Now stoop, weak reason, nor pretend
To scan wise nature's rules, or end!

Ah! who'd expect to find

(s) That smaller orb. displac'd so far behind!

So little he, so distant set
From the great spring of light and heat,
He needs must wear a darker robe,
Than that which cloaths my native globe;

(t) So frigid too, how can he bear
The name of the old *Pagan* god of war!

But here advance to neerer sight

Loud heralds of eternal might;

See how plebeian planets fly,

Possess'd with trembling fear,

They hide and disappear,

As mighty *Jove* drives his brisk stages by!

Vast *Jove*! whose grandeur will disdain

(s) *Mars* is supposed to be less than *Venus*, and less than our earth too: The proportion of their diameters may be seen in *Whiston's Theory*, lemma 34. and in his *Solar System*.

(t) *Mars* has no moon or *satellites*; his light and heat are supposed to be twice, and sometimes three times less than ours. *Conjectures*, b. 2. in *Mars*

Of solar distance to complain,
When he himself can such high state display
In his resplendant train,

(u) That guards his motions and makes
bright his way!

Yet, great as he pretends to be,
The royal master of this sphere,
Tho' size and bulk he'll not compare,
(in pond'rous bulk and size
No great perfection lies)

Boasts a more pompous train than he.
See what a tedious path he's fain to trace,
How far from *Jove's*, to give his large re-
tinue space!

But, oh! what various piece, did art divine,
And well taught nature, here design!

Does in this orb a sacred cov'nant grow
(w) Decypher'd by this horizontal bow?

(u) *Jupiter* has four *satellites* or moons running about him, each of which is supposed to be as big as our earth. *Rel. Phil.* p. 437.

(w) *Saturn* is reckoned to be less than *Jupiter*, yet he has five *satellites* to attend him; besides a ring around him; which may be, to the inhabitants (if there are any) about the poles, as a visible horizon. *Huygen's Conjectures*, *Rel. Phil.* p. 437.

How

How richly's this grave wand'rer drest
 With an illustrious ring above the rest!
 (x) Around it rolls, makes all its parts appear,
 Yet lies obscur'd in light for half the year;
 What diff'rent office it at once can play,
 Both make the night, and make the day!
 The circulating pace can life retrieve,
 (y) And make the dying fluids live.

(x) *Saturn's* ring is observed, by spots upon it, to roll round its planet by a motion of its own. It is supposed to be seen continually from the greatest part of *Saturn* for fourteen years and nine months together. which is half their year. The other half year it is hid from sight by its interposure between those inhabitants and the sun. The inside of the ring, next to the planet, is supposed to be much brighter than the outside. 'Tis possible it may reflect light from the inside. And yet a certain zone of *Saturn* will be deprived of the sight both of the ring and of the sun (and so be in darkness) for a considerable time. An amazing thing (says Mr. *Huygen's*) to have the sun, all of a sudden, darkned, without seeing any cause of such an accident. *Conjectures, &c.* b. 2. in *Saturn*.

(y) 'Tis a conjecture of Dr. *Cheyne's* that one use of *Saturn's* ring, (as also of his *satellites*) may be to preserve the fluids in motion, and to secure them from freezing by the constant cold that is there.
Philos. Prin. ch. 3. sect. 32.

See

See how its various phases, use, and end,
At once delight the wond'ring natives and
befriend!

Lay, mortals, lay your learned glasses by,
Too feeble, too short-sighted to descry
(z) All these attendants of his state,
That thus about him run,
Supply and flight the distant sun,
And rich philosophy and charming views
create!

But, now adieu, ye pleasing store
Of dreams and fancies I indulg'd before!
I see what natives these whirl'd islands bear,
Natives, as different as their climates are;
Their studies, pleasures, and employs I see,
How much more happy and more pure
than we;
More heav'nly they, more fit and glad to
raise,
By love and service, the creator's praise!

[z] It may be conjectured, that all *Saturn's* satellites are not yet discover'd; since there is such a disproportioned distance between the fourth and the fifth, as may be seen in *Huygen's*, and other draughts of them.

XI.

Ah me! what different balls take yonder
flight,
(a) Vast fiery balls, clad o'er with thickned
night!

How regular, how swift, how far they run
From us, through all the orbs, around the
scorching sun!

Ah wretched wights! that there in durance
dwell,

Confin'd to those revolving rooms of hell
(b) Erratic dungeons! destin'd to present

(a) See the comers described in Mr. *Whiston's*
Theory, and their orbits in his *Solar System*.

(b) Dr. *Cheyne* having hinted, that possibly the
comets may be the habitation of delinquents, in a
state of Punishment, it was easy thence to imagine
that they are so many travelling Prisons, to give
notice of a divine *nemesis* to the several habitable
climates through which they pass. *Phil. Prin.* ch.
sect. 18

The author of the late ingenious discourse, call'd
The Religion of Nature delineated, reminds us of the
surprizing visits the comets make us, the large train of
uncommon splendour, which attends them; the far
country they come from; and the curiosity and horror
they excite, not only among us but in the inhabitants of o-
ther planets, who also may be up to see the entry and
progress of those ministers of fate. p. 80.

Heave

Heav'ns justice, exemplary there,
 Upon the prisoners of despair,
 Before the several worlds, redeem'd and innocent,
 To warn the one to praise, the other to repent !

Well may astonish'd mortals gaze
 At the 'ominous flames, with which they blaze ;

No wonder they prognosticate
 The evils they themselves create !
 Ah ! now the laws by which they cut the air,
 Their threat'ning tails, and long inflamed hair ;
 How they are chain'd in their *elliptic* race,
 (c) Nor gallop out into the fields of neighb'ring space ;

Their

(c) 'Tis current philosophy now, that the vast spaces between the atmospheres of the planets, and beyond them too, are not full of subtil, ethereal matter, as was wont to be supposed (so does philosophy alter ? but are either perfectly, or, at least sensibly, a pure vacuity. *Whiston's Theory*, coroll. to lemma 63. The prime philosopher's expression

Their causes, ends, and dire effects below,
To awful satisfaction are apparent now!
Great God! what pow'r, and prudence to
the full

Are scatter'd thro' th' expanded whole !

Stupenduous bulk, and symmetry,

Cross motion, and clear harmony,

Close union, and antipathy,

(d) Projectile force, and gravity,

In such well pois'd proportions fall;

is, *Si ascendatur in cœlos, ubi pondus, medii, in quo planeta moventur, diminuitur in immensum, resistentia prope cessabit.* Prin. Phil. p. 417. It may well be said, *diminuitur in immensum*, if Dr. Bentley's reckoning will hold, who computes, that if an inch globe of our atmospherical air were rarified to the fineness and subtilty of the regions above *Saturn* (if not even of the regions below) it would fill the whole *orbis magnus*.

(d) It is easily seen, that bodies, that whirl round their own centre, have a projectile force ; or throw things from off their surface into the ambient region. So it would be with the revolving planets ; but divine wisdom has given things a gravity superior to the projectile (or centrifugal) force ; whereby things tend to the centre and are preserved in order. See *Whiston's Theory*, lem. 16. *Keil's Exam.* ch. 6. or *Derham's Physico-Theol.* b. 1. ch. 5.

As strikes this artful mathematic dance of
all.

Come hither, all you atheistic tribe,
Who this wise scene to senseless cause as-
cribe,

Come hither, as e'er long you must, and see
The radiant demonstrations of the deity!

But justly may you dread to find,
When thus the vail of flesh shall be with-
drawn,

When long eternity shall dawn,
Th' existence of th' almighty, and all-holy
mind.

O what confusion and what fears
Will tear our souls, when deity appears!

O study these convictive views,
That may prevent your endless tears!

O now bethink ye of the burning news
(e) Ghost Syd'nham thund' red in his chrony's
ears!

News

(e) *I am come to tell thee that there is a God, and
a very just and terrible one too, said Major Sydenham's
spectrum, to his confederate Captain Dyke. A story
told*

News, that create the joys where angels dwell!

That feed the deathless worm and rapid flames of hell!

Th' eternal *news* which might but I, the same

told us by Mr. Glanville, and to which also Mr. Howe refers, in his *Living Temple*, P. 1. p. 277. edit. 1. having had, (as he says) a certain and circumstantial account of it; having desired a worthy person to receive the relation from the Captain's own lips. But because many are incredulous to all stories of this nature, I would only ask them, what respect they will pay to the testimony of the great, honourable philosopher, who says, *The souls of inquisitive men are commonly so curious to learn the nature and condition of spirits, as that the over-greedy desire to discover so much, as that there are other spiritual substances besides the souls of men, has prevailed with many to try forbidden ways for attaining satisfaction. And many have chosen rather to venture the putting themselves within the power of demons, than remain ignorant, whether or no there are any such beings. As I have learnt by the private acknowledgments made me of such unhappy (though not unsuccessful) attempts, by diverse learned men (both of other professions and that of physic) who are usually sceptical enough in such points) who themselves made them in different places, and were persons neither timorous nor superstitious.* Boyle's *Excellency of Theol.* p. 3. The confessions that were also voluntarily made to Dr. H. More, may hereafter be mentioned.

See

So needful now, with heaven's just leave
proclaim,

(f) Shou'd soon fill all the open mouths of
Fame!

Or with which rather, cloath'd in noise
More loud than thunder, or than Sinai's
voice,

I'd preach from hence, and quickly make
Yea, the whole planetary system shake!
I'd storm those bolted ears, and quickly
drown

The noise and hurry of each rav'nous town;
The loud pathetic accents I'd pronounce
Shou'd stop the tide of bus'ness all at once:
Dear gain and mirth shou'd soon abandon'd
be,

To give grave audience to my news and
me.

The face and favour he has made his sport:
I'd make the proud aspirer crouch and court,
I'd make th' accursed miser throw, with
shame,

(f) Alluding to Virgil's description of Fame,
Cui quot sunt corpore pluma

Tot linguae, totidem ora sonant, tot subrigit aures.

His idol to the caves from whence it came.

I'd soon confute the *Epicure*, and fright
Th' impatient wanton from his leud delight.

I'd cure the fop of his distracted fits,
And make the brainfick beau to find his wits.
I'd make the *Sceptic* and the *Hobbian* schools
Recant their *maxims*; and confound their
rules.

The lofty'ft monarchs (whose sublimer birth
Makes them ador'd, and look like Gods on
earth)

Should soon the force of heav'nly grandeur
feel,

And crowned heads beneath his footstool
kneel.

No more, in vain, should the weak preach-
er spread

Persuasive hands, and breathe unto the dead.

I'd make him put more soul into his breath;

I'd make them hear, and burst the chains
of death.

Conscience should wake and preach; and
conscious fears

F

Should

Should roar more loud than mortars in
their ears.

Through ev'ry clime the rev'rend news
should found,

With echo's should each cave and vale re-
bound,

And vocal seas repeat and roll the news a-
round !

XII.

Alas ! fond thought ! this complicated throng
Of works and laws divine

In which immense perfections shine,
More loudly tells the news without a
tongue !

When this wide plan was first pourtray'd,
The system's large foundations laid,
The rich materials brought, and in just
ballance weigh'd,

Well might pleas'd seraphs shout, and all
the throng

Of heaven-born sons strike up a celebrating
song.

' O, O, the treasures of eternal might !

' The magazines of boundless love and
light !

' Though

- ‘ Though in our realms new admirations
grow,
‘ Where immaterial wonders always flow,
‘ Turn we aside, and stoop to see,
Now matter’s maze, and multiform variety!
‘ Matter! whose dusky nature can surprize
‘ Our shining ^{etc}intellig^{ive} faculties!
‘ That gravels them with undissolved knot;
‘ (g) ’Tis still divisible, and yet ’tis not;
‘ Bless us! how matter and its motion can
‘ In all the Pomp of intricacy reign!
‘ (b) Huge masses, nicest subtilties,
F 2 ‘ Weights

(g) It passes for demonstrated philosophy now. that matter is divisible *in infinitum*. Yet the arguments on the other side are so strong, that they seem to hold Mr. Boyle, and other great philosophers in suspense; and I have heard an old scholastical disputant jocularly say, he would dispute the devil upon that question, let him take which side of it he would. Some have thought it difficult enough to gravel even an angelical acumen.

(b) If you would see the vast bulks of matter in our system, see the computed diameters and densities of the sun and planets in Mr. Whiston’s *Theory*, lem. 33. &c. If you would consider the incomprehensible

- ' Weights, numbers, figures, and degrees
 - ' Of union, textures, times, and tone,
 - ' And measures, that transcend our own ;
 - ' Discordant motions, swift and flow,
 - ' Yet uniform and constant too,
 - ' Direct, elliptic, circular,
 - ' (b) Vibrations too that interfere,
-

prehenfible fubtilties of matter, fee *Robault's Physics*, and *Boyle of Effluvia* ; or *Lewenhook*, who will tell you, that if a fmall grain of fand were divided into a thoufand millions of parts ; and one of thofe parts into a thoufand millions more, yet they would be too big for the fmall particles of water, that are ftill round and flexible, and variable into feveral figures ; Or *Keil's Introductio ad veram Phyficam*, who will tell you, that what fome philofophers have fancied concerning fpirits, may be phyfically true, concerning fome diminutive *animalcula*, viz, that many thoufands of them may dance upon the point of a needle. *Left.* 5. Or fee the *Religious Philofopher*, contempl. 25.

(b) Vaft variety of motion is found in the fyftem, and through all the orbs, to *Saturn* (and farther) are darted rays of light and heat. Now heat is fupposed to confift in a vibrating motion. *Cheyne's Princ.* ch. 1. feft. 38.

(i) Thoufands

- ' (i) Thousands of references far and near
- ' How swiftly by the dextrous skill
- ' Of potent council, and omniscient will,
- ' Are calculated all and intermingled here
- ' How well are breath divine and dust,
- comprized!
- ' Two worlds in six-foot length epitomiz'd!
- ' And contradictions harmoniz'd!
- ' But what amazements will not meet,
- ' (k) When heaven itself does in grand coun-
- cil fit!
- ' Rise noble world, and find us true
- ' In all appointed ministry to you!

(i) So many and so evident are the relations of the remotest bodies of the system to one another (and of all to man, and of man to them. (as an inhabitant or usu-fructuary) that it must be a boundless mind, that comprehended and adjusted them all into such conspiracy and harmony,

*More servants wait on man,
Then he'll take notice of, in every path
He treads down that which doth befriend him
When sickness makes him pale and wan;
Oh mighty love! Man is one world, and bath
Another to attend him. Herb.*

(k) As Gen. 1. 26.

' Blest

' Bleft be the pow'r, displays his glories
thus!

' Rise, rival world, and at the end

' Of distant rolling ages, send

' A welcome col'ny to our world and us!

Ah! dear deluded virtuosi, who

Are wistly groping in our world below,

Now sink, oh sink your studious pride,

Spare idle pains, and wisely cast aside,

Your learn'd, *Utopian* theories,

Well-manag'd blind hypotheses,

Of institutes divine ridiculously wide;

What can waste *vacuum* and atoms do!

Or plenitude and motion too!

(But, O what empty heads are those

That plenitude with motion wou'd compose!)

(1) Or jostling *Vortices*; unless they can
De-

(1) 'Tis known, that Sir *Isaac Newton* has broke
to pieces the *Cartesian Vortices*, Prin. Phil. p. 400.
Where, after an easy demonstration, he concludes
Igitur hypothesis vorticum, cum phaenomenis astronomicis omnino pugnat; & non tam explicandos, quam ad perturbandos motus cœlestes, conducit. Whence one
would

Demonstrate the vertigo of a wanton brain!

Or universal gravitating pace,

(That comes so late and goes so far

To solve the rules and orders here,)

(*m*) Tho blended also with projectile race !

would pity the world, that is so often cheated with false philosophies; and seduced by them, to the denial of many theological truths. It is meet there should be such a prospect as this after death, that the mind may see its errors and be undeceived; and may see withall, how far divine ordinations transcend human contrivances.

(*m*) 'Tis strange, that such an agreeable principle, as that of universal gravitation, (it being so rational, that homogeneous, consimilar substances should aggregate or unite) and which seems confirmed by so many phænomena, should lie hid so long; though perhaps some semblances of it may be found among the antients. Tis surprizing too, to consider its simplicity and fertility; especially in conjunction with projectile motion. But there must be a divine mind and power to combine these two together, and conserve them in their combination. But yet these two will not suffice for the production of this world. By none of the known laws of motion, was the number, magnitudes, and distances of the fix'd stars determin'd; or the figures, number, densities, mutual gravitations; situation, and order of the planets adjusted.

Here pow'rs and laws are fixt and woven so
As are unreach'd, undreamt of quite, below.

Alas! alas! you'll ne'er survey

— All the contriv'd *phænomena*,

Nor the survey'd resolve, till you

(n) Shall take, like me, an unembodied
view!

O

(n) Though our moderns have made eminent advancements in philosophy, yet it may justly be supposed, they are far from perfection. More mysteries in nature, may, in time be discovered, which then will be more properly call'd *phænomena*. And when those *phænomena* are observed, they will want their solutions. And those solutions may never be had while the world stands. Dr. Cheyne says its plain, the moon was designed to disturb the motions of the earth, for purposes we may, or may never come to discover. *Prin.* ch. 3. sect. 32. Mr. Boyle says, he knows not but future discoveries, by Telescopes and other philosophical instruments, may oblige us to make changes in the grand system of the universe itself; and in that which we consider as the most important of the mundane bodies to us, the terraqueous globe. *Cosm. susp.* p. 9. Indeed, that little tract shows the want of much discovery in and about this globe.

And Mr. Keil, speaking of the immense subtilty of the particles of light, intimates, that we shall not comprehend it till we come to heaven (if we
may

O that I might rich truths and knowledge
lend,

(o) As once *Ficinus* to his studious friend !
Here's prospect well worth while, worth
pains to dye,

And quit the lov'd, the dim researches of
mortality .

may be so highly favour'd, as ever to come there.
O that honest curiosity may instigate philosophers
to study and take the appointed way thither ! It's
pity, their superior light should prove their aggra-
vated condemnation !) *Quarum subtilitatem animus
humanus nunquam forte nisi post adeptam in cœlos per-
fectionem assequetur.* lect. 5. No wonder then, if
heavenly mysteries are not thoroughly understood,
till the inquisitive mind gets thither. He that now
brings life and immortality to light by his gospel,
must bring philosophy to light also by the rays of
the superior world. It's meet, such a prospect as
this should be afforded, that such excellent light
[in which the great creator may be so much seen]
should not be lost.

(o) The story of *Ficinus*, a *Florentine* philosopher,
appearing after his death, to his friend *Michael
Marcatus*, to confirm the truth of what they had for-
merly discours'd concerning the immortality of the
soul, (and saying, *Michael, vera, vera, sunt illa !*)
is related (among others) by *Dr. H. More*, in his
Immortality of the Soul, b. 2. ch. 16.

XIII.

Mortality! methinks the name
 A kind of passion still creates,
 Whilst sensibly it intimates
 The rueful ills and world from whence I
 came!

Tho' raptur'd with this num'rous dance,
 With globes and balls methodically whirl'd,
 A secret instinct makes me love to glance,
 Tow'rds my endear'd, forsaken world.

Ah me! was yonder despicable clod
 The stage of my life's scenes, and my a-
 bode!

Was't there, that I a thinking essence grew!

There vital clay and vital æther drew!
 Was that the world we did so late admire,
 That did our senses charm,

Our fond affections warm,
 And set the silly microcosm all on fire!
 Was that our source of joy! and cou'd we
 there

Build tow'ring hopes, as castles in the air!
 Cou'd yon black patches seem the sov'reign
 good,

For

For which proud mortals spill whole streams
of blood!

Bless me! how could we idolize its oar!
Its pompous gauds, and fooleries adore!
How cou'd we for its dross ev'n stoop to
kiss

Th' insulting dev'l! how cou'd we (fools)
for this

Barter our deathless selves, our innocence
and bliss!

Ah! fall'n, confounded Globe, thou, where
The centre's sin, and curse the atmosphere!

Almighty love's old monument, that hath
Hardly escap'd the dint of flaming wrath!
Once splendid paradise, ~~once~~ below'd abode
Of happy angels, and their happy God!

Now ruins of majestic pow'r, that may
Just tell their author and his name betray!
His name in ruin'd fabric's stands compleat;
Demolish'd temples speak the founder great.

Now no more lustre lives, or rich attire,
Than must, e'er long, pass thro' transform-
ing fire.

(p) See how the weary, trav'ling axes groan
Beneath the pondrous curse, that's o'er 'em
thrown!

Our crimes don't only our own selves con-
found,

But pain and press the poor creation round.

(q) Hence rise errata, hence disorder fits,
To prove a scandal to unthinking witts.
Hell's

(p) The apostle seems to intimate, that the crea-
tion groans to be deliver'd from its present bondage
and burden; as if it were pain'd with that vanity
and corruption, to which, not willingly, (nor of
its own nature or original constitution) it is now
subjected. *Rom. 8. 20. 22.*

(q) 'Tis impossible, I suppose, now to know all
the deviations of the course of nature from the ori-
ginal institution, in the six days of creation.
Our naturalists are usually so employ'd in consider-
ing the beauty, order, and commodiousness of the
system (and tis indeed noble work) that they seem
to overlook the incommodities thereof. It must be
own'd, that our globe, as it looks like, so really it
is, the ruins of a destroy'd fabric. And yet, as Mr.
Derham well answers to the objection of its irregu-
larity, *Physico-Theol.* p. 47 *It is well enough for a sin-
ful world; especially, where tranquillity is so much
abused. And it may be added, its well enough for
a tent, in which our stay must be so short. But va-
rious anomalies are, by greatest philosophers, ob-
served*

Hell's suburbs! where impurities in grain
And loud impieties triumphant reign!
Where

served therein ; especially, since the mutual gravitation of the heavenly bodies has been evinced. The motion of the earth is said to be disturbed by the moon ; and the moon to have its anomalies. The planets may disturb one another, and the comets them. It is known who would have it, that a comet drowned the world, and another may burn it. Mr. Boyle observes, that those *that are thought the grand rules, whereby things corporeal are transacted, and which suppose the constancy of the present fabric of the world, are not so uniformly complied with, as we are wont to presume.* Cosmic. susp. p. 19. Mr. Whiston supposes, that the diurnal rotation of the earth might commence at the fall of man.

The satellites of the several planets (says Dr. Cheyne, Princip. ch. 3. sect. 16.) suffer many and various disturbances, in their motions, from the sun. As also, the primary planets suffer from the forces of the sun and the secondary planets.

And certainly, tis but rational to suppose, the course of the natural world is in some measure alter'd from its primative state, when the moral world is so depraved and degenerate. Penalty and penal inflictions are now to be ingrafted into the laws, or into the customs of nature (as Mr. Boyle distinguishes.) And 1. It is meet, that those heavens, that declare the glory of God, should, among other portions of his glory, declare his righteousness

and

Where lofty lusts claim scepters for their
own,

And scarlet villanies ascend the throne!

Den

and his displeasure with the sin of the world. 2. Primitive curse is still to be executed. 3. Nations and public societies have their national, public sins, which sometimes call for public judgments. Some islands are said to be much more afflicted with storms and hurricanes, since they were inhabited, than they were before. To be sure, there is more provocation to heaven now, than there was before. 4. Amidst the irregularities and enormities of the mundane system, the regularity, order, and commodiousness that shines there, is rendered more illustrious. The preservation and continuance of the whole is the more remarkable. There is one that presides over the *boisterousness* of matter (as Mr. Boyle calls it) and says to the anomalies and disorders there, *so far shall ye go and no further*. Or else all things might soon be hurl'd into confusion. Though from these castigatory phænomena, some impious minds, its probable, take occasion to ascribe the whole frame to mechanism or chance. But 5. If this afflictive, penal world has such hold of men's hearts, what would it have, if it were all serene and paradisaical? We have need to be scourg'd from hence to a better. And the great God may well be supposed to reserve *rest* to himself, while he indulges other gifts of man, as he is introduced saying, in the divine *Herbert*

Then

Den of enrag'd unrighteous, and their tools.

Cage of conceited and distracted fools!

Where hell's proud prince with pleasure
walks each day,

Large empire boasts and Arbitrary sway:

Where headstrong griefs intruding joys con-
troul,

Pierce the soft heart, and wound th' im-
prison'd soul!

Where pleasures poyson, and torment the
mind,

Arm'd with resistless stings they leave be-
hind!

Where bright and social virtues soon are
found

Choak'd by the baleful mists that there a-
bound!

Where friendship, the dear antidote of strifes

The sweet beguiler of the ills of life,

Friendship, by name is courted and caress'd,

*Then let him keep the rest,
But keep them with repining restlessness,
Let him be rich and weary, that at least
If goodness lead him not, yet weariness
May toss him to my Breast.*

Eut

But banish'd far from each pretending breast,
In her due room a nest of vermin lies,
And selfish, sordid furies tyrannize!

Where conjugal accord, the first and best
Of Friendships entertain'd by human breast,
The sacred tie, wise heaven did first ordain,
The help, and (next itself) the heaven of
man,

Is soon imbitter'd with severe allays,
Transform'd to bane, and canker of his days.

Where vices and confusions native grow;
Religion's foreign, and is treated so;
No sooner condescends th' ethereal dame
To visit some dark town with vital flame,
But straitway all around contrive
To hoot the heav'nly guest, and drive
Her home unto the land, from whence she
came.

The pious few, us'd, as unworthy they
The world, that's so unworthy of their stay,
Heaven's candidates go cloath'd with foul
disguise,

And heav'ns reports are jeer'd for senseless
lies!

Tremendous myst'ries are (so hell prevails)
Lam-

Lampoon'd for jargon, and splenetic tales!
Heav'n's heralds sent to heal and bless the
mind,

To summon man from darkness and from
toys

To starry crowns, and to seraphic joys,

Are treated as the refuse of mankind!

Where, the great son of the eternal God,
Who sways the world with unresisted nod,
To whose bright sceptre hearts and heads
must suit,

Or else be broke and trampled under foot:
While, in our form, salvation he atchieves,
Was basely slain, and hang'd with impious
thieves.

(Well might the sun, ashamed, put out his
light,

Nor dare to see so terrible a sight!
From heav'n he came to purchase and ef-
pouse,

To light dark souls unto his father's house;
Lo the returns, lo there the grateful fruit!
His love and laws lie trampled under foot:
Th' eternal spirit of peace, and peaceful
might,

That kindly comes, in crowned *Shiloh's*
right,

Comes to convey the blessings he designs,
To treat and strive with alienated minds,
Is daily grieved, and spitefully traduc'd;
His love and works affronted and abused!
Ah! how the stubborn miscreants combine
To baffle boundless grace, and blood divine.

XIV.

Is that the world, we could so ill forego?
The element of death, enormity and wo!
Bless me! what hellish spell controuls
The native pow'r of heav'n born souls?
(r) What fatal potion charms them to forget
Their make, their maker, and their maker's
seat
A curse on all our wit and sense of late,
Which knows and seeks no better world
than that.

(r) Alluding to that of *Virgil*,
Lethei ad fluminis undam,
Securos latices, & longa oblivia potant

Could

Could we, for that, yon glorious joys refuse;
That for our home, and final portion chuse?
Bless me, what hellish shades poor mortals
blind!

What carneous steams infatuate the mind;
The gracious God (whom grace, to give
doth move;

Then like himself will give, and like his
love)

Would be ashamed (mean as we are and
low)

Had he no better world and portion to be-
stow!

Ah me, how much more pure and fine,
How much more noble and divine,

Is one poor naked soul, than all

The bulky mass of that capacious ball!

Sweet vision (sweet amidst those scenes of
wo)

Thus clearly, thus compendiously to show
The several ranks of souls that ply below;
What igneous seeds, involv'd in fibrous
earth,

Give the vast, vegetable kingdom, birth;
How they distinguish food for vital use

Breathe, and drive round the circulating
juice ;

How they digest, perspire, and drink, and
are,

By seasonable drinking, fresh and fair;
Breed sem'nal virtues, and from teeming
root

Shed infant-blossoms, and prolific fruit.
What more exalted spirits inform and sway
The capillary limbs of least *automata* ;
Instill disc rection there, and quite out-do
The feats of matter and its motion too.

What nobler souls the nobler machines
wear,

Masters of sense, and artful instinct there;
For their life's bus'ness, and intentions, fit,
Springs of irrational sagacity and wit;

What virtue kindles their pneumatic fire,
And whither, at decease, they silently re-
tire.

Grand sov'reignty, that thus was pleas'd to
state

Their ends and toils, and undeserved fate!
Too good, too guiltless, to be treated thus,
To be enthrall'd, and sacrific'd to us!

What

What brighter forms in human fabric reign,
Ennoble and impeach degenerate man;
Outfly weak sense, on metaphysic wings,
Yet ty'd to muscles, and mechanic strings;
Destin'd to light, and incorporeal gust,
Wedded to clay, and prostitute to lust;
Remote from matter, and exempt from
death,

Immediate prog'ny of almighty breath!

In close ascents th' rising orders grow,
Holding communion still with those below;
(s) From smallest microscopic species there,
Of natures armies the most distant rear,
Up to the frontier squadrons of the skies,

(s) It may well be questioned, whether the microscopical inquirers have yet discover'd the minutest *animalcula*, that are extant. Mr. Hooke (in his *Micographia*, observ. 55. p. 213.) says, *the least reptile that he has yet met with, is a mite; one of which may be about the hundredth part of an inch in thickness.* But Mr. Leeuwenhoek will tell us of *animalcula*, a thousand millions of which, will amount to the hundredth part of an inch; and consequently to the bulk of one of those mites. And he seems to intimate, that there are two sizes less than they. Ep. of 12. of Nov. 1680. And *Rel. Philosopher*, p. 452.

Does gradual kindred and connexion rise.
Thus wisdom through all nature's orb is
seen,

(t) Leaving no wide uncomely chafin between.

'Tis

(t) Such notion, I suppose, the divine *Herbert* intended in that somewhat obscure verse of his, in his Providence ;

*Thy creatures leap not, but express a feast
Where all the guests sit close, and nothing wants,
Frogs, marry fish and flesh; bats, bird and beast,
Sponges, non-sense and sense; mines, th' earth and
and plants.*

Thy creatures leap not ; they rise not one above another, in their several species, or specifical natures, *per saltum*. There is no great *hiatus* or gap between them. Possibly, this may be a reason of the multitude of species in the world. There is to be but a small distance in the rise of one species above another. So divine wisdom is the more illustrated.

But express a Feast ; resemble a social session at a festal table.

Where all the guests sit close ; it may be by arms or legs join'd together

And nothing wants There is no vacancy between them ; nothing is wanted, nothing wants ; no provision wants its guest ; no guest wants its place and provision. Earth and water cloath vegetables ; and animals (living and dead) have their guests and devourers.

Frogs

'Tis sin, alas, has all the mischief done,
Broke the creation's harmony, and thrown

G 4

Beneath

Frogs marry Fish and Flesh. The frog is an amphibious animal, and unites the terrestrial and aquatic kinds together.

Bats, bird and beast. It is question'd, whether the leathern bat (as it is call'd) is to be number'd to the birds or the beasts. Not to birds, it has no feathers. Not to beasts, it has wings and flies in the air. It is a *medium* (a *medium participationis*, as the logicians say) between both. It is the *copula*, that links both kinds together.

Sponges, nonsense and sense. The sponge has been reckon'd a sensible plant. See Grew's *musaeum soc. reg.* p. 252. Mr. Hook (in his *Micrographia*, observat. 22.) says, *It is commonly reckon'd among the zoophytes, or plant-animals; and the texture of it, which the microscope discovers, seems to confirm it. For it is of a form, whereof (says he) I never observed any other vegetable. And indeed it seems impossible (which is a hard word] that any should be of it. For it consists of an infinite number of small fibres, or nervous parts, much of the same bigness, curiously jointed or context'd together, in the form of a net. And he cites Belonius reporting (from Aristotle) sensumq; aliquem habere, vel eo argumento credantur quod difficillime abstrahantur, nisi clanculum agatur; atq; ad adulsoris accessum, ita contrahantur, ut eas avellere difficile sit; quod idem etiam faciunt, quoties status tempestatesque urgent.* He seems to think (with Aristotle) that it

WAS

Beneath the basest brutes, our princely race,
Down to deep hell, and to fall'n angels
place.

How

was the habitation of some animal; and that the nature of it, well inquired into, would give light to the vessels of animal substances. It may be proposed to inquiry, whether it may not be, not merely the habitation, but a sort of vital habitation, having a vegetative connection with an animal; as the shell-house has with the snail. Thence it may derive a sort of sensibility, or a contractive and dilative power. But a medium, it is supposed to be, between insensible and sensible things.

Mines, th' earth and plants. Minerals have their veins and growth; and so are a medium betwixt common earth and organized vegetables. All which is well represented in Dr. Dillingham's version.

*Non faciunt sultum, quæ, tu bone, cunq; creasti,
Quin epulum referunt, ubi ab hospite, proximus hospes,
Accubat, inq; vicem tangunt, seseq; prehendant;
Carnea sic, ranæ amphibie, piscesq; maritant,
Quadrupedem ac volucrem, quibus est a vespere nomen,
Spongia, quod sentit, sensuq; carentia jungit,
Tellurem ac plantas sociant ramosa metalla.*

To which may be added,

Angelicam, brutamq; hominis natura maritat.

And

How could I weep (had I my eyes agen)
The desp'rate case, degraded souls are in!

XV.

Is that the world so courted, and so fought !
For which, the unseen worlds have always
fought !

The province, where great God creates a-
new,

And does a reconciling work pursue,
Yea, rather than his kind design be spoil'd
Stoops to beseech us to be reconcil'd !

O how should we admire, and how applaud
The condescensions of th' endearing God !

What is't, at last, the reconciler gains,
But worthless wights, and charge to all his
pains !

And possibly, next to man, there may be vehicu-
lated spirits, of very different orders ; some of whom
might be those, that are fallen from their primitive
station. Then there may be pure spiritual beings,
of diverse orders and functions. Over all whom
there presides (Theanthropos) the *blessed mediator*,
who comprizes corporeal, created-incorporeal, and
divine nature, within the verge of his own unparal-
lel'd person, the great reconciler and harmonizer of
heaven and earth.

Yet

Yet num'rous pow'rs, by envious passion
sent,

Resolve the reconcilment to prevent.

Bless me! my guide, what wounding sight
is here !

See, how the spacious regions of the air
Throng'd, with thick shoals of diff'rent
sp'rits appear !

See now the sev'ral ranks that fell

From innocence and joys unspeakable !

Look ! some of coarse alloy, ignoble birth,

(u) Delight in dens and caverns of the earth.

Others on purposes intent,

The atmosphere's incircling climes frequent ;

The chief, in high, ethereal regions dwell,

[u] The foremention'd *Agricola*, whom Mr. Boyle calls the *most classic author we have about mines*, and whom Bodinus styles *non mediocri eruditione vir*, was a German physician (one, not of the most credulous sect) who has wrote a tract *De spiritibus subterraneis* ; concerning some intelligent spirits, that inhabit (or frequent) mines, and subterraneous places ; one of whom (as he relates) did, in the shape of a horse, by killing of a dozen men, in a rich silver mine (call'd *corona rosæ*) at *Anneberga*, cause the work to cease.

And

(v) And there in darkness chain'd, possess
their hell.

There sits their prince, there views his le-
gions round,

There flow the flames, and there their hor-
rors sound,

There's grand cabal; and there the counsels
grow,

Which faithful envoys execute below.

What rage and fear deforms their hideous
face!

A furious, trembling, proud, tormented race!

Able to tear the rocks, and rend the skies,

But dread the poor believers breath and
voice!

The air they seize, as subject to their throne,

The globe they claim, as province of their
own;

Here forts are plac'd, and plots are manag'd
still,

The winds and clouds are taught to serve
their will;

Malignant all! and studious, (as they can)

(w) *Inquiries into the state of angelical worlds.* Que-
ry 29.

T' avenge their ruin upon envy'd man!
 Blest pow'r, that does their flaming force
 restrain,

Saps their intrigues, and galls them with a
 chain! - - -

Poor mortals, drown'd in lethargy and vice!
 Bewitch'd with wit, with foolery and noise;
 To whom this view is all romantic theam,
 B'ing nobly born, to laugh, and drink, and
 dream!

Blind to the world of un-incarnate hosts!
 The spoils, the foot-balls of contending
 ghosts! - - -

Dream on, mad world, thy frantick dreams
 attend!

Time flies apace to its appointed end!

Great *Michael* now prepares to take

His fatal trump to sound,

Almighty trump! that soon will make
 Earth's rooms, and heav'n's high roof to
 shake;

Death's adamantine courts to quake;

The quick and dead to wake;

Will call past time (unheard of riddle) back,

And (since thy age shall such at least be
 found)

Will

Will in a moment raise six thousand years
from under ground.

The patient judge just ready is to rise
From off his throne, and to repair

To his tribunal in the air,
To hold thy universal, thy severe assize !

Venture, still venture his revengeful ire,
* The raging billows of surrounding fire !
See then, what pow'r thy proud presumption hath

To save thee from the injur'd saviour's
wrath !

Oh me ! how roaring fiends, loos'd from their
cell,

Run gath'ring, round the globe, supplies
for hell !

See how they scatter darkness and distrust,
Sow up and down their tares,

Like fire-balls hurl strong scandals, baits,
and snares,

With pregnant seeds of each enraged lust !
Look, how yon dev'l does, 'midst gull'd
crouds, record

Dark oracles, and craves to be ador'd !

* 2 Thessal. i. 8.

Look, with what zeal, that busy one creates
Capricious feuds, and jealousies in states!

How archly that, does grim complexion
paint

With holy varnish, and bely the faint!

How th' other, near a murder'd carcass
hid,

Walks ghastly, and bemoans th' untimely
dead!

That elf's nocturnal walk doth treasure
show,

Old avarice had buried long ago.

Ah now, each unbeliev'd, mysterious rite

Of stalking spectrums is expos'd to light.

(x) Of what loose mass they form their pli-
ant dress.

How

(x) This is one of the strange phænomenæ, be-
longing to spectrums, or apparitions, that they [or
the spirits within them) can so easily alter and mo-
dify that system of matter, they have assumed ;
proposed by way of query to *Des Cartes* by Dr.
H. More thus, *Quomodo sagarum spiritus, quos vo-*
cant, familiares, materiam tam apte sibi adaptant, atq;
constringunt ? And for the truth of this he alledges
their own spontaneous confessions to himself; *Hoc*
autem fieri non solum vetula, sed juvenes saga, nulla

How change their mein, and visage as they
please;

What errands call them to appear below;

What ghostly laws are given them, when
they go;

vi coactæ, sponte mihi factæ sunt non paucæ. Ep. 2. ad Ren. Cartes. These confessions will be stiffly denied by those that are resolved to believe no reports of that nature. And yet they will take it ill, that all their own senses should be discredited. It may be ask'd, how came so many to agree in the same confessions? So many of different ages of the world, of both sexes, of different ages of life, different occupations, interests, capacities; and countries? So many in *Great-Britain, Sweden, Germany, Switzerland, France, New England*, and other climates? What confession was made to *Bodinus*, may be seen in the preface to his book *de Demonomania*. But *loose mass* I may well speak of in allusion to a story, that a gentleman's servant in *Staffordshire* was wont to relate (who had no reason or interest to devise it) viz. that he and a fellow-servant were obliged to attend their master (they were all well and wake enough) in observing a disturbed room; that in the night according to expectation, the spectrum came; and what he observed was, that while the spectrum stood before them and the lights, it look'd like an opaque solid body; but when it pass'd between them and the light, the light was seen through it. Though whether they always appear with such bodies, may well be questioned.

How

How they, untouch'd by lying shapes impose ?

Dance in their chains, and revel in their woes ;

How they are struck, and strike our organs there,

Throw off their garb, and sink to night and air.

O dreadful ! see, how fiery demons fly,
Thick o'er our heads, along th' affrighted sky,

Dragging pale ghosts, all howling from a-far,

Rent at the views of the decisive bar !
What plots are there, among th' accursed elves,

T' involve us in like horrors with themselves !

Strange ! they're so fond t' inhance their flaming doom,

And heap up wrath against the day to come !

Impossible, for mortals so secure,
Or, to repell the force, or fly the fatal lure !

XVI.

But see, how heav'n's bright posts skip to
and fro !

Some sacred gifts convey,
Some, brandish'd swords display
And pour deep vials out, full charg'd with
woe !
O me ! how tamely some walk up and
down,
Attending exiles, forc'd to lands unknown !
Look, some to prison haste, resolv'd to be
With fellow-servants there, or bound or free
Others, with wond'rous, diligent survey,
Guard little ones, in cradles and at play ;
Charg'd still to watch their growing years,
Discuss their dangers and their fears,
Till by adult offences griev'd away !
Strange ! yonder's one, mid'ft threatening
waves and air,
A vessel guides, oblig'd by potent pray'r !
Some, with concern, at sacred temples wait,
(The porch of heav'n is beautilous *Sion's*
gate)

H

With

With more concern, than ransom'd flocks,
that there,

In fair, pretending companies, appear;
Wait, as if they with utmost pleasure came,
To hear the sounds of the Redeemer's name;
Pleas'd to behold (without our glim'ring
glass)

The executions of eternal grace;
Admiring skill divine, and prop'rious aid,
In rearing an immortal church display'd;
Expecting there, and overjoy'd to see
New partners join'd to their Society!
Thus does our peace their pure affections
move,

Blest Copies of eternal light and love!
O, with what speed and joy yon *Seraphs*
& come,

Conducting their respective charges home!
Strange, that those *Cherubs* thus frequent our
sphere,

With dæmons fight and interfere!
So freely leave their shining post,
And visit each terrestrial coast,

Still

* Still watch, and act, and travel so,
For mortal things so far below !
In smoaky, stormy regions dwell,
And with their Heaven mingle hell!
But they such office must afford,
Provok'd by their incarnate Lord ;
They can't more stoop, more servient be,
Nor taste hell's vapours more than he!
They can't in honour (well approv'd)
Refuse to love whom he has lov'd ;
Wherever he has work to do,
Ambitious to fulfill
The dictates of his will,
They count their heav'n is there, and gladly go.

XVII.

Bless'd God ! could that poor globe exalted
be,
To ring o'er heav'n, thus rais'd in thy decree !

* They are suppos'd to be call'd Watchers, Dan.
4. 13. 17.

Preferr'd to all the num'rous globes, that
lye

Within thy hand, beneath thine eye!
Has that dark spot, through ages past en-
gross'd,

Divine compassion, care, and thought!

Both fairly conquer'd and dear bought!

The world immensely blest, by being lost!

What royal grace pursues our guilty soil!

With hell's proud prince, divides the captive
spoil!

Worthy in endless odes to sound!

Delights o'er all transgression to abound!

Exalts a chosen, pard'ned part as high,

As others low in deep destruction lye!

Thus must the globe resign its prim'tive
right,

Be drain'd of all its natives quite,

Dismiss to rooms of Hell, or realms of
light.

No wonder sacred oracles declare,

It must fly hence and quit its ancient
sphere;

Be

(9) Be thrown aside, as foul'd with sin's disgrace,

Or else refin'd for a more righteous race. --
Bless me! wou'd heav'n's high heir, th' eternal son,

Ransom his rebels! purchase the undone!
Would he put on their flesh, and sojourn there!

Tread curst soil, and breathe polluted air!
Would he there die, and, in the choice of times,

Be sacrific'd for our transcendant crimes!
There wash black souls with sacred blood of's own,

And lead an earthly spouse to's Father and his throne! - - -

Bless me! must yonder grov'ling pigmy wights

Surmount the lords of these superior lights!

(y) *Revel.* 20. 11. Whence, says Mr. *Whiston*, at the final judgment and consummation of all things, the earth will desert its present seat and station in the world, and be no longer found among the planetary *chorks*. *Theory, phænomen.* 100.

Must they the court, and presence-chamber
fill,

With stately't courtiers vie, in lustre, and
in skill!

Sing, angels, sing! and let new harps be
strung,

To eccho consort to a new made song!

Sing you, that see bright love's mysterious
face;

Love! that involv'd them in designs of
grace

That see the grace, that all their guilt out-
reach'd;

That see the hell, from whence they're
sav'd and fetch'd!

(Sav'd, while alas! your doleful brethren
are

Plung'd in vindictive flames and in des-
pair!)

That see his grandeur, whose rich blood
was spilt

To wash their souls, and blot their crimson
guilt!

That see the power that will their lives re-
trieve!

That

That see the glories, they can scarce believe!
That see (withal) their vile, ungrateful
mind!

That feel the joys for which they are de-
sign'd.

That from the throne, drink beams and
pleasures new!

That know what 'tis to join and equal you!
You that see this, these themes that must
employ

The countless ages of eternity,
Who at these views are ravish'd with de-
light,

Whose singing pow'rs are equal to your
fight,

O sing for them (if you have songs to
spare,

Songs, that undue for your own glories
are!

Ye Cherubs, first the rapt'rous song begin,
And load the burden of your song

With Hallelujah's loud and long!

Then Seraphs, in your time and place fall
in;

Fall in, and catch the rising sound

At its remote rebound;
 Warble, protract, and be
 The *chorus* in th' applauding company!
 And mount the music high'r, and then
 (z) Ye tall *Arch-angels*, seal the song with
 your *Amen*.

Thus live and sing, and as you sing fall
 down,

Paying all homage to the eternal crown!
 Sing and adore, and by the songs you raise
 Atone for their unpardonable want of praise.

XVIII.

Farewel old world, impertinents adieu!
 'Tis time, high time, to take my leave of
 you!

(Ah grand, importunate impertinence,
 That fill'd our heads, and harra's'd every
 sense,
 And banish'd most momentous thought
 from thence!

(z) *Revel.* 7. 12. To the doxology of the re-
 deemed company, the angels add their acclamati-
 on, *Amen*.

Time

Time, to surmount what fetters or cajoles
Th' imprudent powers of incarnate souls !
Time to retire, that I no more may fear
A wound, or from the ills, or pleasures
there !

Farewel, old friends, and foes, old snares,
farewel ;

And all the busy agents there for hell !
How long alafs ! have I endanger'd been
Amidst the rocks of dev'ls, and waves of
fin.

How long detain'd and tortur'd there,
Upon the shelves of grief, regret and fear ?
How hard it was for flesh and bloud to
quit

The charms of mirth, and gayities of wit ?

To conquer sensual scenes that rise ,
And wound the heart, and twitch the eyes !
To scorn and scoffs, so plentifully hurl'd
At ease and conscience, in a bant'ring
world !

Bless me ! how oft intic'd to abdicate
The hopes and fears of this surviving state ?
How oft inclin'd to trample and disdain
Devotion

Devotion, and her melancholly train?
 Ready almost, to call the virtuous, fools,
 That laid embargo's upon free-born souls;
 Foolish and fond enough, not to descry
 The bravest piece, and noblest liberty!
 Almost dispos'd, this piteous self to drown!
 And run the giddy way that takes the
 town!

Ready, in spight of heav'n, and all its
 care,

To plunge into enjoyments, and despair.
 O, why prevented, why redeem'd from
 thrall

Of such black thoughts, by which such my-
 riads fall?

Why not resign'd to self, and all the soul,
 The fierce desires, for which yon spirits
 howl?

(a) O blest silk-twist, let down from heav'n
 above,

(a) Alluding to that of Mr. Herbert,

*Yet through the labyrinths, not my groveling wit,
 But thy silk-twist let down from heaven to me,
 Did both conduct and teach me, how by it
 To climb to thee.*

That

That catch'd the fickle heart, and link'd it
into love.

Blest hand, that did the fev'rish humours
heal,

And gave the sickly mind a happy crisis
still!

What pleasure tis, to be thus unconfin'd,
And leave so dangerous a world behind?

Awake, awake, ye righteous few,
Scarcely, ah scarcely fav'd are you!

(b) Wake, friends and watch, time swift and
silent flies,

The winged year wheels round without a
noise.

Put on fresh strength, of *Philistines* beware;
And fight like *Sampson* in his longest hair.

The work of life, the walk by faith attend!

Secure but perseverance in the end;

(the end alas, advances nigh,

Death will wait on you by and by;)

Then endless life, eternal truth secures,

(b) *Invigilate viri, tacito nam tempora gressu
Diffugiunt, &c.*

And

And crowns and palms will be for ever
yours.

Eternity wings onward, and will glare
Upon your inward open'd eyes,
I fear, before you are aware.

Prevent the dread surprize!
Soon will you see that phantom-world with-
drawn,

And all its Stygian steams,
And wild phanatic dreams,

Will soon be over and for ever gone!
Soon will this view an awful temper gain,
And quench the lawless heats of blood and
brain;
Soon will you curse the world's lethargic
ease,
And bless the hand that signs your safe and
sweet release.

XIX.

But while I wistfully survey
The little globe, where I my being gain'd,
Methinks I'm seiz'd upon the way,
And forcibly detain'd

By

By yonder grave procession that's begun !

Look there, with what solemnity,

And mournful decency,

That funeral Pomp advances slowly on

Alas ! alas I see,

By something of the company,

But more by sympathetic qualm I find,

There go the relicks, that I left behind !

There they are marching to the silent room,

That truly long ago

Was due to them, and destin'd so

By guilty nature, and inexorable doom.

(c) Thanks, pious Friends, so loving and so good,

(c) It may not seem incongruous to give thanks for a funeral, if we consider the surviving affection the departed spirit is generally supposed to bear to the forsaken body ; and if we remember how earnestly *Palinurus* is represented by the poet, begging an interment of *Aeneas*

Quod te per cœli jucundum lumen, & auras,

Per genitorem oro, per spem surgentis Iuli

Eripe me his, invictæ, malis, aut tu quoq ; terram

Injice.

And Dr. More tells a story of a grateful Ghost, who in requital to *Simonides*, for burying his body, warn'd him of the danger of his intended voyage, and thereby sav'd his life. *Immort. l. 2. ch. 16.*

Who

Who this last office pay,
Who thus respectfully convey
The useless cargo to an undisturb'd abode;
Kind ministers of law severe and just,
That thus remands our dust to dust.
May you long live and supersede
Such fatal services, nor need
Such gloomy tenement, but when ye do,
May the same favour, friends be paid to you.
Alas! what difference now appears to be
Betwixt immortal me,
And poor bereaved carcass, thee
How vital, sprightly, and perceptive I?
Offspring of heav'n, and rival of the sky!
Fill'd with amazement, and delight anew,
On this surprizing, intellectual view!
Awak'd to act, and see, and feel much more
Than all th' imprison'd powers cou'd before
Fled from the cranies of embarrass'd sense
I'm grown all eye, and ear, and all intelligence.
Mean while, how squalid, and how dismal
thou,
Abandon'd and defenseless now!
Dismal

Disfmal, as is death's melancholly shade,
And squalid as the Place where thou art
laid;

No dawning sun can chear thee with his
light;

No moon or stars peep in by night.

Eate a well guarded fort waft thou,

Abandon'd and defenceless now!

(d) The double guards appointed to oppose
The

[d] It is not easy to determine which of the parts and vessels of the body, are design'd by some of the names that are given them in *Solomon's* portraiture of old age; which, though in themselves, allusive and metaphorical, as the *silver cord*, the *golden bowl*, the *pitcher* and the *cistern* might be as common as familiar among the hebrew anatomists, as such names, the *pia*, and the *dura mater*, the *pylorus* and the *porta* are, among ours. But want of books in hebrew anatomy must make us at a loss for the application of their names, as well as want of books in our anatomy, would leave room enough for them to guess what we should mean by the names now mentioned. Eccles. 12. 3. *when the keepers of the house shall tremble.* The body may well be compared to an house or castle. *The keepers of the house*, the guards that stand centinel, may well be supposed to be the arms, consisting of shoulders, elbows and hands

The insults of approaching foes,
 Have all their trusts and offices deny'd,
 Fall'n cold and moveless by thy side;
 Can drive no tim'rous mole, or worm from
 thence,
 To wooden walls oblig'd ev'n for their own
 defence.

(e) The pillars of thy fabrick now no more
 Support the weight that once they bore;
 Down they are fall'n, and sunk beneath the
 ground,

With earth and their own ruins, cover'd
 round.

The whole retinue that attended thee
 Must henceforth pine, and starve, and fam-
 ish'd be;

The mill, is done, and service there,

hands. These upon death, do not tremble, but fall
 utterly useless. *Solomon* mentions the decay; but
 here the dissolution is described.

(e) *The strong men shall bow themselves.* These are
 supposed to be the strong parts of the body; the back,
 the hips, and legs, with their joints and muscles,
 that uphold the bulk of the body.

The

- (f) The Grinders can prepare no cheer;
(g) The watchmen, for their function feat-
ed high.

Ordain'd the ambient region to descry,
Look out no more, nor mind the foe,
Nor give their Items to the guards below.
(b) The doors are barr'd, and silent ev'ry
room,
No grateful visitants can go or come

(f) *The grinders shall cease.* Supposed to be the teeth. Thereupon the mouth may easily be compared to a mill.

(g) *Those that look out of the windows be darkned.* Whether the globes of the eyes are here intended, as looking out of their sockets, or the animal spirits, as looking out of the eyes; yet the visive organs are here usually understood.

[b] *The doors shall be shut in the street.* Some by the doors, understand the organs of sense. Others the lips, as being the doors of the mouth. It may be read, the doors in or with the street shall be shut. Possibly, the *prima via* may be intended; the great passage or road thro' the body; that, and all the avenues thereto shall be stop'd. Some avenues have their valves, others their sphincters; all will be shut.

(i) The ministers of harmony
Diftun'd and speechlefs lie.

All ftop the organs, and all broke the keys;
More lifelefs than the ftrings that late did
pleafe.

Delights are gone, and tempting objects fled,
(k) And all thy inclinations too are dead.

Little, didft thou confider fure,
When youth and blood was warm,
What dire catastrophe thou muft endure,
Unftirr'd by wonted fprings, and deaf to e-
v'ry charm!

(l) Alafs! the filver cord that ty'd

(i) *All the daughters of mufick fhall be brought low.* The daughters of mufick may be either the receivers of mufick, the auditory organs; or the makers of mufick, the inftruments of melody. The latter feem to be intended.

(k) *Defire fhall fail.* As all the executors of appetite will fail; fo all appetites, natural and contracted, regular or inordinate, will then be extinguifhed.

[l] *Or ever the filver cord be loos'd.* The *medulla fpi-nalis*, the white ftring of vital marrow, that runs down from the brain to the end of the back-bone, and diftributes nerves over the ribs, and other parts of the body.

The

The jointed beam and rafters close,
That strength and tone around the wall
supply'd,

Untwisted lies, and all its branches loose!

(m) The golden and capacious bowl,

The house and lab'ratory of the Soul,

With all its furniture's destroy'd.

No forge nor flame remains

No more it fashions or contains,

The subtil utensils I manag'd and employ'd,

(n) The fountain that in 'midst did play,

[m] *Or the golden bowl be broken.* If the vessel here be denominated golden, from the colour of its liquor, somewhat may be said for understanding either the urinary bladder, or the gall bladder. But the denomination may import its value or preciousness. And so I take it, as usual, for the *dura mater*, or membrane that involves the Brain.

(n) *Or the pitcher be broken at the fountain.* I would here suppose, that the fountain is the heart. But that the pitcher should be the great *vein* that fills the heart (and so the pitcher fill the fountain) seems not natural or proper. I should rather suppose that the pitcher is the *aorta* (the great artery) which (as Dr. Keil reckons) is fill'd every hour with four thousand ounces of blood, pour'd out of the fountain, the heart. *Animal. secret. p. 47.*

And thro' each room cut out its lambent
way,

Exhausted is of all its store,
And loads the pitcher with its streams no
more.

(o) The Wheel is broke, and each nutritious
juice,

That

(o) Or the wheel broken at the cistern. This seems a difficult passage. That (according to Dr. Smith, the great interpreter of this context, who hence concludes, that *Solomon* was acquainted with the circulation of the blood) the fountain and cistern should be but parts of the same vessel, the one the right, the other the left ventricle of the heart, seems to me, not so probable. *Solomon* might as well know the circulation of the blood, if the wheel were supposed to be the lungs. The blood passes from the heart to the lungs, and from thence to the heart back again. And the *arteria venosa*, the *pulmonic vein*, that brings the blood back to the heart may be the cistern. Or, somewhat may be said for the *dura mater's* being the wheel; which (according to Dr. Baglivi's doctrine) is the *primum mobile* in the human machine; has natural pulsation, upon which depends the pulsation of the heart, and consequently the whole circulation. Which seems also confirm'd by Dr. Keil, when he says, *Therefore the*

That did with life abound,
And gather'd more by whirling round,
Now stagnates and corrupts, for want of an-
cient use.

The curious net-work and mechanic lace,

the pulse in the arteries of the brain must be very languid or none at all, upon which account the motion of the spirits must cease, and consequently that of the heart. Animal secret. p. 93. And then, if the dura mater be the wheel, the brain may be the cistern, as being the great canal of the animal spirits (or nervous fluid) sent from thence into all the body. And now, of late, something may be said for the spleen's being the cistern, from Dr Keil. For after he has asked, How must the velocity of the rest of the blood (to which the intestine motion is always proportionable) be abated? He answers, Nature has here an extraordinary contrivance. She empties the blood entirely out of the vessels into a large spongy bowel, or rather cistern, provided for that intent and purpose. Which, with him, is the spleen. How this agrees with the loss of the spleen, which has been taken from some animals (as from dogs) let the anatomists judge. But, I fear, the most ingenious application of names, that can here be made, will be but ingenious conjecture.

(p) Diffolves and melts apace;
Where's now th' embroid'ry of each sumptuous part?

Was this the mirror of unbounded art?
Strange, that the maker shou'd his work disdain!

Unravel't all, as if 'twere made in vain!
As if he, through repentance, now destroy'd
The work, once his delight, and once our pride.

[p] Some vessels belonging to the Body are incredibly fine, and platted together and interwoven in curious works. The glands are found to be in a clew or skain of most minute or slender pipes, variously contorted and folded together. The lungs and liver consist of bunches of small bladders, overlaid with blood-vessels, woven into admirable network. *Leeuwenhoek* takes the brain (which to us seems a mass of thicker jelly) to be a strange complication of most fine vessels, into divers cells and figures, for divers uses. The coats of vessels are suppos'd to be other vessels curiously wrought together; and those vessels to be made of others, so complicated and twisted; and so on. beyond the reach of human ~~investigation~~ ^{inquiry}. All which network will soon dissolve and break to Pieces. It's wonder it lasts so long. But great is the preserver of Man.

But

A View of D E A T H. 119

But see the pow'r of law and wrath divine!
In darksome graves does heav'n's bright justice shine!

See, how provoking human race has been!

See there the wages of hereditary sin!

But strange that things so distant should combine!

That sp'rit and clay should in such wedlock join!

Strange, that I should so long, so gladly dwell

With such an uncouth inmate and unsuitable?

Strange, that I should such noisom presence bear,

And doat upon that fordid lumber there!

XX.

But yet I must with due resentment own
What once thou wast, and once hast done;

My loyal, my coeval bride,

Espous'd at his command,

Bestow'd by his own hand,

Who the first pair in nuptial union ty'd!

Farewel, farewell, my dear!
The constant partner of my hope and fear!
My bosom-friend, my old relief!
Whose kindness wou'd be sure
To seek my wounds a cure,
And by a sigh or tear strive to dissolve my
grief!

Farewel my prison, my disease!
What pining seasons were
My treatment, and my fare,
As long as thou wast made the keeper of my
peace!

Go tempter, go, as thou hast been
A quick extinguisher of heav'nly fires!
A source of black enormity and sin!
Thou cramp of sacred motions and desires.

How brave and blest am I
Unfetter'd from thy company,
Thou en'my of my joys and me:
But pardon that I thus
Unconsciously 'accuse!
How much more cruel have I been to thee!
'Twas cruel I oblig'd thee to obey

The

The wilful dictates of my guilty sway!
'Twas I, made all those ills, and death thy
own,
Condemn'd thee to the jail, where thou art
thrown;
My crimes debauch'd thy dust and forfeited
Thy happy restoration from the dead,
But 'tis resolv'd, dear mate, that we
Shan't always thus divorced be;
We'll meet again, long, long to try
What vigour absence adds to joy;
Be sure then, grave; thou faithful prove,
The dear *depositum* observe,
Tell ev'ry sinew, bone and nerve,
Thy're all recorded in the register above.
As they dissolve, tell ev'ry dust,
For tho' thou call'st it thine,
Thou must it all resign,
'Tis but a while committed to thy trust.
When the awak'ning trump shall sound,
Thy vast account must be call'd in,
Be canvass'd, that it may be seen
What thy arrears and debts have been
To

To th' overseer of all consecrated ground,
Thy mighty landlord he! who still will
have

The keys of death, and of the grave!
He'll watch those purchas'd reliques there,
which we

Lay down with grief, and leave with thee.

Thy captive tenants all are his,
His pris'ners, or his heirs of bliss;
The one, he will demand the doom,
And kindly fetch the other home.

He sees thy constant rage, but meaneth so
T'inhance his honour in thy overthrow.

He'll burst thy bowels, and by pow'r

Force thee all that food restore,
Which thou, curst cannibal, didst e'er de-
vour.

Sleep then, dear mate, in peace, in quiet
dwell,

Secure from all thy cares,

From me, and foes, and snares

Sleep on, till I return to call thee from thy
cell.



A

Latin Rhyme,

Describing Eternity; cited by Mr Robert Bolton, in his *Four last Things*; particularly in the Discourse of *Hell*.

E X quo poli sunt perfecti.
Aude numero complecti
Stellas cali, stillas roris,
Undas aquei fluoris,
Guttas imbris pluvialis,
Floccos velleris nivalis;
Quot sunt vere novo flores,
Quot odores, quot colores;
Quot vinaceos autumnus,
Poma legit et vertumnus;
Quot jam grana tulit æstas,
Frondes hyemis tempestas;

Totus

*Totus orbis animantes,
 Aer atomos volantes,
 Pilos fera, pecus villos:
 Vertex hominum capillos;
 Adde littoris arenas,
 Adde graminis verbenas,
 Tot myriades annorum,
 Quot momenta saculorum,
 Heus, adhuc eternitatis
 Portus fugit a damnatis!*

English'd at the request of an ingenious
 F R I E N D.

LET that arithmetician come,
 Can multiply a boundless sum;
 In figures can produce a draught,
 Beyond his pen, beyond his thought,
 Can join the various numbers made,
 E'er since the poles of heav'n were laid.
 Upon your tables first descry
 The tapers of the galaxy,
 With all the lamps that heaven adorn,
 And all the pearls of dewy morn;

Tell

Tell all the vital rills that flow
Through all the veins of earth below,
With upper streams, whose large command
Distributes plenty o'er the land;
Tell all the chrystal tears that rise,
And fall from weeping nature's eyes,
And fleecy locks, that ever spread
Her limbs with winter coverlid;
And then into thy numbers bring
The tender infants of the spring,
Their features and proportions tell,
And their complexions, and their smell;
Then clusters count, which vine-yard drefs,
Whose juice intoxicates the press,
And all the stores the orchard yeilds,
When rich *September* crowns the fields;
Each single grain of corn run o'er,
Which plenteous harvest ever bore;
Count leaves that fall, when winter's breeze
Does comb the woods and poll the trees;
And all the lives that fruitful earth,
And pregnant seas did e'er bring forth;
Go on and don't one atom spare
That dances up and down the air,

Nor

Nor finest thread that ever suits
The shaggy garments of the brutes;
Nor smallest hair that ever spread
An ornament on human head;
Then add the num'rous sands that be
The chains of the enraged sea,
And all the spires that e'er were seen
To cloath the fields with native green;
Let myriads then of years be run,
As moments past since time begun,
Yet still eternity surmounts,
By endless flight, your vast accounts.
What mind (alas) can bear to state
The durance of the damned's fate!
When they thus long in flames have roll'd
And all these years in darkness told,
No help (my friend !) no hope remains
To shift their doom, or slip their chains;
Nay if by joining millions more,
You still inhance the nameless score,
When they so many ages shall have seen,
Eternity still lives, and still does but begin.

SEN:



S E N. T H Y E S T. *Act. 2 Chor.*

R E X *est qui metuit nihil,*
Rex est, quiq; cupit nihil,
Hoc regnum sibi quisq; dat.

x enu B

W H A T ails the mortals, that they so
Contend for empire here below !
When he's a prince, and well may vye
With loudest name in monarchy,
Who sways with sweet and soft controul,
The wide dominions of his soul;
Who, with a free, despotic hand,
Has all his passions at command;
Makes appetites and humours wait
At reason's throne, and wisdom's gate;
Who

Who nothing fears, save to molest
 The spring of peace within his breast;
 Lives unconcern'd at what may be
 Lock'd up in dark futurity;
 Whose just desires are still confin'd
 To noble treasures of the mind,
 Nor hunts for wealth, nor covets more
 Than frugal state of earthly store;
 Who thus with sails and streamers whirl'd,
 Rides master of the lesser world,
 Has more of king, and kingly robe,
 Than he that governs half the globe.
 And now, what's strange, (believe it you,
 'Tis not more strange, my friend, than true)
 There's none but may (howe'er so low)
 This kingdom on himself bestow;
 A kingdom, that more pleasure sheds,
 Than all the pomp of crowned heads.

Then follows,

Stet quicumq; volet potens
Aula culmine lubrico;
Me dulcis saturet quies;

Obscuro

*Obscuro positus loco,
Leni perfruar otio;
Nullis nota Quiritibus
Ætas per tacitum fluat.
Sic cum transferint mei
Nullo cum strepitu dies,
Plebeius moriar senex;
Illi mors gravis incubat
Qui notus nimis omnibus
Ignotus moritur sibi.*

Who will, for me, mount fortune's seat,
Frequent the court, and court the great,
Ambitious on proud heights to stand,
Begirt with vassals and command;
From pomp and palaces that have
But forc'd communion with the grave,
From city-noise, and airs, and fire,
May I and my last days retire;
May I with humble, rural rest,
And studious ease, at last, be blest;
Withdrawn to some secluded place,
Where life improv'd prolongs its race;

K

Where

Where neither pride nor envy reigns,
 Nor wild ambition boils the veins;
 Where breasts are calm, and heads are
 bright,

Free as the air, serene as light;
 Where early rays around me creep,
 And break the downy chains of sleep,
 Refresh the nerves, and paint the room,
 x And shew the heaven from whence they
 come;

Where gardens strive to re-convey
 The life, that town's have stol'n away;
 Where colours, shapes, and odours vye,
 In all their charms, for mastery,
 Accost the organs, and demand
 Some tribute for the maker's hand;
 Where verdant fields, and pregnant hills
 Mature the gifts that heav'n distills;
 Where lively trees spread fruit or shade,
 And warn, ^{that} what we for use were made;
 Where tuneful birds provoke to raise
 An ode to our joint-maker's praise;
 Where nought of noise the place affords
 Save bleating flocks, and lowing herds,

Or

Or streams that treble out their way,
Or winds that in bass-confort play;
And through the clime, 'tis well display'd
How great a tenant man was made,
And what a thankful rent he owes
To him that stock and farm bestows.
Where scatter'd neighbours kind and good,
As at the first earth's natives stood,
(Before the vice in cities found,
Had thus diffus'd itself around)
Without deceit, without debate,
Can talk their minds, and truth relate,
Whom useful life and labour bind,
To mirth and mutual aid inclin'd;
In converse, fair; and honest prove
Both in religion and in love.
Where neither soul nor flatt'ring fame
Pretends to blaze the silent name,
Nor to grandees nor patrons tells
The lone recess where *R^{eynolds}* dwells;
(Who may no patron's name rehearse,
That will admit an humble verse.)
Here may I live and learn to die
To all that fades as fast as I;

Live here, remote from care and strife,
A student of superior life.

Some books, the transcripts of the mind,
Which sacred souls have left behind,
Which hold the light, and shew the road,
By which they travel'd up to God,
Should entertain the thinking pow'rs,
And well arrest the sliding hours;
And then, (if man such bliss may crave,
Or hope for, on this side the grave)
May there be join'd a friend, or two,
To share my joy, and sooth my wo,
To cherish zeal and fit designs,
And oft compare our notes and minds;
Thus may I future days employ
In sacred solitude and joy;
How solid is the joy, that flows
From studious and devout repose!
Here may it be my work and rest
To learn the converse of the blest;
Loosen from clay and upward move,
A candidate for realms above!

So

So when this busy silent age
Shall finish its appointed stage,
Thus fill'd with life, and fir'd with love
To the transcendant life above,
With dutiful content, may I
An honest old plebeian die!
Or puritan, (if so you please ;)
The race lov'd piety and peace.

Heavy to him (unhappy he !)
Will death in its approaches be,
And such a dreadful pressure lay
At his cold heart, as justly may
(In view of life's protracted crime)
Press out his soul before the time,
Who being introduc'd (alas !)
Among the sons of human race,
And fam'd in time, and noisy grown,
To all in town and country known,
(That he can dress, or dance, or feed,
Or run with dogs, or rule the steed)
Knows not himself, nor ever sees,
What life, and what life's business is ;

Knows not the value of the mind,
 That is for future state design'd,
 Nor how to burnish, and refine
 The powers that might ^{most} richly shine;
 Knows not what 'tis (poor wretch! think
 I,)

Or to be born, or what to die;
 (A case so desp'rate, and forlorn,
 That better he had ne'er been ~~born~~ born!)
 When he that's born, is born to be
 The tenant of eternity;
 And he that's lodg'd among the dead,
 To an eternal world is fled.



DIA-



*The Soul's breathing after God, and Covenant
Interest in him.*

Made in the time of some Illness, April 1696.

TH E vast Creation, Lord, is thine,
Built for thy numerous Family,
And all the various Tenants owe
Their Mansions, and themselves to thee.

Unnumber'd happy Spirits above
Know there their beatifick Place,
For ever eagerly employ'd
In rapturous Visions of thy Face.

How lovely, how amazing, is
That different, yet united show
Of Natives there, and Foreigners
That sin'd, and suffer'd once below!

The useful Orbs of heavenly Light
Blaze with the Glories of thy Fame,
The Earth with all its wondrous Stores
Is pregnant with thy mighty Name.

L

Myfte-

Myſterious Counſel, Power, and Love
In all the Portions always ſhine.

All things of right belong to thee,
Then, deareſt Lord, let me be thine.

Thou didſt this pompous Body frame,
Its various Architecture raiſe,
Its noble Powers and Veſſels join
To be a Temple to thy Praise.

The Nerves and Sinews thou didſt weave,
The Bones and Tender Fibres took
Their ſeveral Places, as aſſign'd
Within the Volume of thy Book.

To this exalted Fabric thou
The great Inhabitant didſt give,
Thy quickning Spirit breath'd therein
Immortal Soul, and bid it live.

This living Temple to thy Name
In conſecration I'd conſign,
Accept thy Own, preſented now,
And, deareſt Lord, let me be thine.

Thy Right thou oft haſt recogniz'd,
And doſt thy Title ſtill perſue,
By wonderful Indulgent Care
Thou doſt me Challenge as thy due.

How long haſt thou ſollicited,
How long thy ſcornful Creature woo'd?
For this Unkind, revolting Heart
How long has thy Compaſſion ſued.

As if thy Tenderness were loath
That I shou'd alienated be,
Or loath that I shou'd be retain'd,
By any thing, blest Lord, but thee.

Preventing Love, that usher'd me,
Into this World, is constant shewn,
It nurs'd, and taught, and guarded me,
And pre-engag'd me for thy own.

Then least that I benighted here,
Amidst thick Darkness, Woe and Sin,
Shou'd wander, and estranged be
From Joys above, and Peace within;
Least I ensnar'd, beyond this World,
For Rest and Portion shou'd not flee,
Thy heavenly Light came to display,
Those Pleasures, that still dwell with thee.

My God! so rich thy Covenant
So strange have thine Allurements been,
That for my Heart, and Choice, thou quite
Out bid'st the World, and Flesh and Sin.

How pleasant are those promis'd streams,
That from thy Throne for ever flow, IT
Whereby the weary Saints refresh'd, IA
Can mount and sing still as they go? H

Who knows what 'tis to be rapt up eH
In blest transporting Musick still? IA
To tune the Harps and sing the Songs, iH
That Eccho loud on Sion's Hill? dT

Who'l tell me what it is to hear
 Harmonious Angels Hymns and Airs,
 What 'tis to see their thronged Quire,
 And Glory, and to rival theirs.

Oh! who can tell what 'tis to see,
 The Lamb's exalted Throne and Crown?
 To see all his redeemed Kings
 Before him cast their Scepters down?

Or tell me what that supper is,
 And those transcendent Mansions are,
 Which the blest Lamb himself does now
 For his advanced Spouse prepare?

Then let me waver now no more,
 No longer scruple Grace divine;
 Let Head and Heart resolve for thee,
 And, dearest Lord, let me be thine.

Yea, least that I shou'd perish still
 Thro' native and contracted Guilt,
 If Thou sent'st thy Son, whose sacred Blood
 Was for compleat Redemption spilt.

He gladly came, and kindly stoop'd
 To mortal meanness in a Birth;
 And by a long Converse below,
 He blest and purg'd polluted Earth.

He lov'd and suffer'd, and obey'd
 And to Heaven's Justice victim fell;
 Himself tho' sacrific'd, he slew
 The Powers of Death, and Sin, and Hell.

Lord.

The

The Grave releas'd him, Death's proud Prince
 Him Prisoner durst not long detain,
 To Heaven triumphantly he march'd,
 Does there in endless Glory reign.

There for his Brethren he provides,
 There pleads their weighty Cause in Love,
 Secures them Seats, his Spirit sends
 To fit them for those Seats above.

This blest Redeemer I wou'd choose,
 Let me be his, and he be mine;
 In him now fully reconcil'd,
 Ah! Dearest Lord, let me be thine!

Hast thou not sometimes touch'd this Heart,
 Quickned and warm'd it by thy Grace?
 Has not thy Spirit made me sigh
 For Views of thy reviving Face?

Hast thou not rais'd my Thoughts on high?
 And made me willing to forego
 The boasted Joys, and Pleasures here
 And nobly scorn the things below?

Hast thou not sometimes made me taste
 An Earnest here of Joys divine?
 And sha'n't thy Grace attain its End?
 And, Dearest Lord, shan't I be thine?

Let those that will, this World espouse,
 And court its entertainments here,
 Let mine Inheritance be higher,
 My Hopes, and Treasure fixed there.

Let

Let others study the Applause,
And Honours of the Crowd admire,
Or seek to gratify the Flames
Of an impure, and restless Fire.

Let me rejoice in what reports
The Approbation that's divine;
And let no Glories captivate;
Or Beauty charm me Lord, but thine.

What tho' a stubborn Heart says, No,
And the Ungrateful Flesh repine,
Let thine own Grace victorious prove,
And, dearest Lord, let me be thine.

The Flesh is blind, and knows not good,
The Heart has not its freedom got,
These then may justly be cashier'd,
They can't pretend a right to Vote.

What! tho' indwelling Sin be loth,
Its ancient Empire to resign!

'Tis an Usurper of thy dues,
The whole Dominion, Lord, is thine.

Then take Possession for thy self,
And make me more and more comply,
Till I shall be compleatly blest
With thine own Children's Liberty.

Thy Spirit send my Soul to heal,
And all its vile Rebellion slay,
To quicken, comfort, and to seal,
Me for the great Redemption Day.

Oh!

Oh ! let him still with me abide,
 This Heart and Nature to refine
 For that lov'd state, where, dearest Lord,
 I shall be ever, ever thine.

Amen, Amen. J. R.

Mr. Baxters V E R S E.

Farewel, vain World, as thou hast been to me ;
 Dust and a Shadow ! those I leave with thee,
 The unseen vital Substance I commit
 To Him, that's Substance, Life, Light, Love to it.
 The Leaves and Fruit are dropt for Soil and Seed,
 Heaven's Heirs to generate, to heal and feed.
 Them also thou wilt flatter and molest,
 But shalt not keep from everlasting Rest !

Latiniz'd.

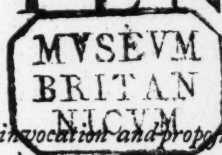
Munde dolose Vale ! mihi subdolan usque fuisti,
 Pulvis & Umbra fugax ! Tibi propria linquo cadu-
 Internum ipsius manibus Vitale recondo, (ca;
 Qui mihi vita quidem, qui Lumen, Amorq; perennis;
 Jam fructus lapsi ad semenq; solumq; fovendum,
 Quêis Cœli Hæredes fiant sanentur alantur :
 His & adulari potes, hos cruciare vagantes,
 At nunquam æternâ vitæ spoliare Coronâ.

Revers'd.

Farewel, kind World ! so thou hast been to me ;
 A Glass, a Spur ! such mayst thou always be :
 The vital Essence I to him commit
 Who made blest Heaven, and thee the way to it.
 Some Leaves and Fruit I've reapt, the sacred Seed
 Of blissful Canaan, where the perfect feed.
 Thanks that thou didst not flatter nor molest,
 But gently train to everlasting Rest.

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